

The MESSENGER

"As the Truth is in Jesus."

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THE MESSENGER.

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REV. P. S. DAVIS, D. D.,
Editor-in-Chief.

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TERMS.

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Poetry.

"CAREST THOU NOT?"

Carest Thou not? O Thou that givest life,
Carest Thou not? who art the love Thou
teachest,

While half Thy children perish in the strife,
For lack of the sweet charity Thou preaches.
The eye that sees, the heart that longs and yearns,

For beauty, wealth, and calm of golden hours;

Or Thou, or Nature, gave the brain that burns,

The mind that chafes to use its latent powers.

Caught in the bitter net of circumstance,
We strive and faint amid each baffling fold,

While careless fingers take or miss the chance,

Or idle with the precious things they hold;

And favored darlings of the world look down,

From the fair height by fate or birthright given,

Wondering to see how under fortune's frown

Along steep paths our tired feet are driven.

Carest Thou not? our prized ambitions fail,

Our dearest droop, in dull days shadowed, too,

Their young eyes forced to read the weary tale

While their vain struggles our past pangs renew.

We fain would see, and save, and live, and laugh;

Fain would have honest heart and open hand;

Ah! hope and love make but a breaking staff,

When 'mid our shattered dreams alone we stand.

Carest Thou not, O Lord? old age creeps on,

Blighting each lingering bloom we dare to cherish;

A little while, and the last day is done.

Carest Thou not, O Lord, because we perish?

Oh, stretch the right hand, strong to stay and save!

Speak through wild winds above, wild seas beneath;

Say, despite failing life and opening grave,

"Why will ye doubt, O ye of little faith?"

—Harper's Weekly.

Communications.

For The Messenger.

REPORT OF THE SUPERINTENDENT OF MISSIONS.

Financial Statement.

From the Treasurer's Report, it will be seen that the contributions for Missions, since the last report was made to the Synods, amounted to \$7326.43. This, however, does not cover the period of a full year by more than a month. Some of the monies contributed by the churches, especially the harvest offerings, have not yet been reported. How much the whole will amount to at the end of the year, cannot now be precisely stated. The probability is that it will not be quite as much as it was during the previous year. This is most likely owing to the fact that an appeal was made and special collections were lifted for missions in the month of January, 1878, whereas this was not done during last winter. The amount due the missionaries on the 1st of July last, was \$2643. The amount of indebtedness for monies borrowed is \$550, which is \$250 less than it was last year. The Board has \$2500 invested for which interest is paid. The expenditure for carrying forward the operations of the Board during the coming year will be something larger than it was during the previous year. To meet current expenses during the coming year, the Board will need \$14,000, for which we suggest that the different Synods concerned raise the following amounts:

The Synod of the United States, . . . \$8000
The Synod of the Potomac, 3500
The Synod of Pittsburgh, 2500

We further suggest that the different Synods request all the churches, or as far as possible, to lift one collection for the relief of our missionaries during the Advent or Epiphany period of the coming year.

Also that the Synods and Classes at their coming meetings give special attention to the claims of the missionary cause, urge the importance of systematic benevolence, the further increase of missionary societies in congregations and Sunday-schools, also missionary festivals, and the adoption of such measures as will tend to secure more promptly the payment of the Classical assessments, so that the wants of our suffering missionaries may be more promptly met and our missionary operations be more widely extended.

Remarks.

In closing this report we call attention to a few facts. The first is the great extent and the urgent necessities of the field which we are called on to cultivate. We have been not altogether remiss in providing for the spiritual wants of the missionary ground covered by the three Synods. Beyond that territory, however, we have as yet done comparatively little; and yet the calls upon us from our own people, as from others beyond our own immediate limits, to supply them with ministers to break unto them the bread of life, are numerous and urgent. It is the call of the Divine Master addressed to us to feed His sheep, to feed His lambs. Many of our people have settled in the new States and territories of the West, who are without ministers and without churches. Our brethren in the West through their own missionary agencies, are doing what they can, but their efforts should be supplemented by the greater resources of the East. There is much work for us to do in Kansas, Nebraska, Texas, and neighboring States where as yet we have scarcely made a beginning.

Still farther westward in the Pacific States, we have indeed made a fair start, but the demand for more laborers in that field comes with impressive earnestness in almost every communication that reaches us from that distant country. There is also work for us to accomplish in the Southern States as great perhaps as elsewhere. It is a serious question whether the time has not come to put forth efforts to revive and expand our Church in that part of the Union. There is no reason in fact why our Church should not be represented in all of the Southern States, as it would most likely be to-day if the efforts of our fathers in former years in that direction had been properly followed up. A similar remark may be made in regard to the New England States. There we have only two ministers of our own denomination, and yet there is a German population in most of the large towns and cities, in some of which there are no German ministers, and the destitute people never hear the Gospel in a language which they understand. The Rev. L. B. Schwartz, pastor of a Reformed church in Boston, has labored with apostolic zeal for his German brethren, not only in Boston but elsewhere, for over thirty years. During this period he has preached in many parts of Massachusetts, and started some missions, which from the want of support from our missionary Boards, have fallen into the hands of other denominations that came forward and granted them the needed assistance. After much labor and extraordinary sacrifices on his part, he finds it now difficult to maintain himself at his post in Boston on account of the financial embarrassments of his own church. The Superintendent after a careful examination of the whole field during a visit this summer, is convinced that New England as missionary ground has claims on the Reformed Church, which she cannot safely overlook or ignore. As a beginning, he thinks there ought to be two missionaries located at Boston at once, one English and the other German. This would be sufficient for the present, and might, it is believed, be accomplished without too heavy an outlay of money. In a few years other laborers might be added to their number and new missions be established for the great spiritual destitutions in other places.

There is another fact, which ought to be brought home at this particular time to the conscience of the Church. It is the inadequacy of the means at the disposal of the Board to

carry forward its proper work. It is with great difficulty that the missionaries under the care of the Board are sustained. As a body they are faithful, patient, and self-sacrificing laborers in our waste places. But their support is meagre, and they are often distressed and harassed in their work by care and anxiety to provide for themselves and families the means necessary for their temporal support. What they are entitled to receive from the Church as their appropriation is not paid them promptly, and they grow weary in waiting during long and dreary months for the long expected relief.

All this should be remedied. In addition, the Church should provide the Board with the means necessary to extend its borders into new, and as yet, unoccupied regions. This we believe will be done as soon as we get our people more generally to see the great need of supplying their fellow-men with the Gospel. We have the poor always with us, and they who are willing to feed the bodies of men, as our people are disposed to do, will not withhold the hand of charity from those who are perishing for lack of knowledge. As ministers and people we all need more of the Spirit of Christ and His apostles, which was the spirit of missions and self-sacrifice. In proportion as we are imbued with their spirit, in that degree, will our work go forward and prosper in our hands.

But whilst at times we are almost crushed in view of the comparatively meagre efforts which we are making for the building up of the Kingdom of Christ, there are many things to encourage us to engage in this blessed work with renewed courage, faith and hope. Thus far our missionary work has not been a failure. It has been more productive of results than we perhaps had a right to expect. With the means at our command few other denominations have done more than we in the missionary field. The interest in the missionary work is growing in our churches, and confidence in our operations is gaining ground. More has been given for missions since the panic and during the hard times, than before, although the value of money has increased. One of the principal causes of our failing to raise more missionary funds is the want of system and order in developing the benevolence of the Church, but this is passing away. Missionary societies on the apostolic plan, by which all alike, especially our poor people, have an opportunity to do something for the spread of the Gospel, are springing up in various parts of the Church. Missionary festivals are more numerous and doing a good work. The spirit of missions is, we believe, penetrating the life of the Church, and it is beginning to be felt more and more, that the time has arrived when the missionary cause should be regarded as among the first and most vital questions which we are called on to solve. If many things are calculated to dishearten and discourage us at present, we may be assured that if we persevere in patient effort to bring our churches up to the full measure of their responsibility, the future will be more fruitful than the present. Deeply thankful for the kind treatment which he has received whenever he has had occasion to visit the churches, glad to record the help and co-operation of ministerial brethren and others, and to testify to the arduous labors of the Executive Council, the Superintendent respectfully presents to the Synods this imperfect sketch of the missionary work during the last eleven months of the past year.

THEODORE APPEL,
Superintendent.

For The Messenger.
GRASPING THE SITUATION.

Years ago some of the leading Churches of this country made no special efforts to grow—indeed they seemed to be dead, or dying of dry rot. Some of them allowed scores of members and whole congregations to scatter and die out, without making any effort to save them. But some of these Churches have since awoken to a better sense of their high calling—they have learned to grasp the situation, to understand the spirit of the times, and to meet the demands of American life. Hence they are now leading Churches, grow rapidly, and rise in influence, prosperity, and power. Others started weak and poor but a century ago. For years they were confined mainly to the lower

and poorer classes, but by and by they rose and grew immensely. They addressed themselves to the practical necessities of the age and of the country. They organized and worked with an eye to benevolence and a broad-minded liberality. Hence their people are up with the times and have an intelligent idea of what is needed. They are carrying on their operations on a grand scale, and in this country they will carry the main stream of the popular life with them and will be the future arbiters of religious creed and custom.

There are other Churches, old, and venerable, and orthodox, and rich in sacred memories, which have not yet come to a proper and full sense of what is required in order to grow and prosper in this age and country. Some of these have neglected the large business centers and commercial marts, and have only a strong foothold now in limited rural sections. Hence they move slowly, and their operations are kept down to a level, financially and practically at least, many degrees below the reigning standard of the day. But these Churches have done good service in the theological field; they have battled manfully for the creed and customs of the fathers, and have thus checked American Protestantism in its wayward and heretical tendencies. All right as far as that goes, but all this will not save them from the inevitable doom of gradual absorption and final decay and death, if the demands of progress are practically ignored. The one grand all overshadowing issue now before these Churches is, provided they mean to live and prosper, to organize for training their people for practical, energetic, and generous work in missions, in education, in journalistic enterprise, and in all that belongs to modern popular progress in its best sense. This will be hard work, since so much time and power have been lost and the work must now be done under serious disadvantages; but hard though it be, it will have to be done speedily and with a will, if there is any desire hereafter to rise and occupy a place in the councils of American Churches.

To battle for the creed and customs of the fathers is praiseworthy, if only it be not blind and foolish, as was the conservatism of the Pharisees. There are Churches in this country which have their ancient confessional standards, or their fixed and well defined religious usages, while they tolerate a general freedom of opinion and custom, and work hand in hand in the weighty matters of public beneficence and practical church activity. Hence the Lord prospers them and gives them the fat of the land. There are other Churches which, in spite of the demands of the situation, hang on stubbornly to antiquated ideas, until now they are at the mercy of the very elements which they failed to cherish and keep under their own control. Hence these pay the penalty of those who have neglected their opportunity and have failed to grasp the situation. This matter can hardly be remedied by legislation of any sort. In the old world, where everything moves in fixed ruts, and where the population is uniform and stationary, this might perhaps answer; but here where all is free and in process of formation, a stubborn and narrow-minded conservatism is the surest means to ruin a good cause and to drive the best strength of venerable organizations into more modern and vigorous channels. Thus it has been, is now, and will be, as history abundantly teaches. I. E. G.

Selected.

THE DIES IRÆ.

It is generally agreed that this, the grandest hymn of the ages, was composed by a Franciscan monk, Thomas of Celano, in the kingdom of Naples, about the middle of the thirteenth century, although its authorship has been claimed for Gregory the Great in the seventh century, St. Bernard in the twelfth, Bonaventure in the thirteenth, and others, both earlier and later. The hymn is a version and solemn song of the last judgment. It receives its name from the opening words, *Dies iræ*, and is based upon and was doubtless suggested by Zeph. i. 15, 16, which in the Vulgate, the Latin version of the Bible, begin, "*Dies iræ, dies illa.*" Already in the thirteenth century it found its way into the liturgy of the Church, and

now forms the sequence of the dead in the Romish burial service, although it is entirely free from sectarianism, and as an heirloom of our common Christianity, is dear and precious alike to Catholics and Protestants, and has entered into the meditations and prayers of nearly all "who profess and call themselves Christians."

The language of the poem is not the stately artificial, involved book-speech of Virgil and Horace, but the simple Latin language of the people, a little rude, but ennobled by Christian ideas, and transfigured by reflections from the Cross. The style of the poem is easy and natural, but so solemn and grand in its cadences, that as we read it we seem to hear the awful tramp of the "King of tremendous majesty," as He moves to the throne of justice and mercy. Its triple rhyme is perhaps the most perfect of any poem in any language, for not only does the last syllable of each line rhyme with the other lines of the stanza, but invariably the two last; and what is especially peculiar is, that the last four letters of each line are respectively identical in fourteen out of seventeen stanzas, as,

"Dies iræ, dies illa,
Salvet sanctum in favilla,
Teste David cum Sybilla."

So happy is the effect produced by this frequent and harmonious rhythmic repetition of the same vocal and consonantal sounds in metric cadence, that the mere reading of the poem charms the ear of those even who do not understand a word of the language in which it is written. In English we have a similar, but less vivid impression, produced by reading, for instance, Hood's "Bridge of Sighs," from which we take an illustration.

"Alas for the rarity
Of Christian charity
Under the sun!"

The *Dies Iræ* has been a great favorite with poets and musicians, and indeed with all who are capable of appreciating sublimest sentiments expressed in simplest language, and the most charming music set in the most artless measure. So firmly did it impress itself upon the mind of the Earl of Roscommon, that with his dying breath he prayed aloud two lines from his own fervent translation:

"My God, my Father, and my Friend,
Do not forsake me in my end."

Prof. J. W. Richards, in *Lutheran Observer*.

A MINISTER WANTED.

The following anecdote is old but good, and many of the present generation have not seen it:

The people in one of the out-parishes of Virginia wrote to Dr. John Holt Rice, who was then at the head of the theological seminary in Prince Edward, for a minister. They said they wanted a man of first-rate talents, for they had run down considerably, and needed building up. They wanted one who would write well, for some of the young people were very nice about that matter. They wanted one who could visit a good deal, for their former minister had neglected that, and they wanted to bring that up. They wanted a man of very gentlemanly deportment, for some thought a great deal of that. And so they went on, describing a perfect minister. They last thing they mentioned was, they gave their last minister \$350; but if the Doctor would send them such a man as they described, they would raise another fifty dollars, making it four hundred dollars. The Doctor sat right down and wrote them a reply, telling them they had better forthwith make out a call for old Dr. Dwight, in heaven; for he did not know of any one in this world who answered this description; and as Dr. Dwight had been living so long on spiritual food, he might not need so much for the body, and possibly he might live on \$400.—*N. Y. Observer*.

WHEN the sun rises there is light. Why, I do not know. There might have been light without the sun, and there might have been sun that gave no light; but God has been pleased to put these two things together—sunrise and light. So, whenever there is prayer, there is a blessing. I do not know why. There might have been prayer without a blessing, for there is in the world of wrath; and there might have been a blessing without prayer, for it often is sent to some who sought it not. But God has been pleased to make this a rule for the government of the moral and spiritual universe, that there shall be the answer to prayer.—Spurgeon.

Family Reading.

THE WATERED LILIES.

The Master stood in His garden
Among the lilies fair,
Which His own right hand had planted,
And trained with tenderest care.

He looked at their snowy blossoms,
And marked with observant eye
That His flowers were sadly drooping,
For their leaves were parched and dry.

"My lilies need to be watered,"
The Heavenly Master said;
"Wherein shall I draw it for them
And raise each drooping head?"

Close to His feet on the pathway,
Empty and frail and small,
An earthen vessel was lying,
Which seemed of no use at all.

But the Master saw and raised it
From the dust in which it lay,
And smiled as He gently whispered,
"This shall do my work to-day;
It is but an earthen vessel,
But it lay so close to me;
It is small but it is empty,
And that's all it needs to be."

So to the fountain He took it
And filled it full to the brim.
How glad was the earthen vessel
To be of some use to Him!

He poured forth the living water
Over His lilies fair,

Until the vessel was empty,
And again He filled it there.

He watered the drooping lilies
Until they revived again,
And the Master saw with pleasure
That His labor had not been in vain.

His own hand had drawn the water
Which refreshed the thirsty flowers;
But He used the earthen vessel
To convey the living showers.

And to itself it whispered,
As He laid it aside once more:
"Still will I lie in His pathway,
Just where I did before."

"Close would I keep to the Master,
Empty would I remain,
And perhaps some day He may use me
To water His flowers again."

—Selected.

THE ANGEL IN THE STONE.

Many years ago there was a celebrated artist who lived in Italy, whose name was Michael Angelo. He was a great painter, and a great sculptor, or a worker in marble. He loved to see beautiful figures chiseled out of marble, and he had great power and skill in chiseling out such figures. One day, as he was walking with some friends through the city of Florence, he saw a block of marble lying neglected in a yard, half covered with dust and rubbish. He stopped to examine that block of marble. That day happened to be a great holiday in Florence, and the artist had his best suit of clothes on; but not caring for this, he threw off his coat and went to work to clear away the rubbish from that marble. His friends were surprised. They said to him:—"Come on, let's go; what's the use of wasting your time on that good-for-nothing lump of stone?" "O, there's an angel in this stone," said he, "and I must get it out."

He bought that block; had it removed to his studio, and then went to work with his mallet and his chisel, and never rested till out of that rough, unshapen mass of stone he made a beautiful marble angel.

Now, every child born into our world is like such a block of marble. The only difference is that children are living stones—marble that will last forever. And when we bring our children to Jesus, and by His help teach them to love and serve Him, we are doing for them just what Michael Angelo was doing for his block of marble—we are getting the angels out of the stones. And this is what Jesus loves to have us do.

HOW TO GET THE ANGELS OUT.

A Christian mother, whose children had all been taught to love and serve Jesus, was asked the secret of her success in bringing up her children. This was her answer:—"While my children were infants on my lap, as I washed them day by day, I raised my heart to God that He would wash them in that blood which cleaneth from all sin; as I clothed them in the morning, I asked my heavenly Father to clothe them with the robe of Christ's righteousness; as I provided them food I prayed that God would feed their souls with the bread of heaven, and give them to drink of the water of life. When I prepared them for the house of God, I pleaded that their bodies might be made fit temples for the Holy Ghost to dwell in. When they left me daily for the week-day school, I followed their youthful footsteps with the prayer that their path through life might be like that of the just which shineth more and more unto the perfect day. And night after night, as I committed them to rest, the silent breathing of my soul has been, that their heavenly Father would take

them under His tender care and fold them in His loving, everlasting arms."

Let Christian mothers follow this example and they will not fail to bring the angel out from every block of living marble that God has given them.

THE PLANK THAT BEARS.

Many years ago a ship was wrecked upon the stormy coast of Cornwall. It was a time of distress and danger, but, by the mercy of God, no lives were lost. On the following Sabbath the rescued sailors attended worship in the nearest parish church. The godly minister, who knew about the shipwreck, gave thanks for the deliverance of the sailors, and tried to turn the event to good account.

At the close of his sermon he spoke with earnestness of the sinner's danger and the Saviour's love. Among other things he said: "Imagine the situation of a drowning man, who feels that all his own efforts are unavailing, and that he is fast sinking beneath the overwhelming waters. Imagine what would be his feelings, if suddenly a plank floated within his reach, and if, taking hold of it, he found it would bear his weight! My fellow-sinners, this is your case. You are sinking amid the waves of sin. How do you hope ever to reach the heavenly shore? Perhaps you go regularly to church, and to the Sabbath-school, and can say many texts, and can repeat a short prayer morning and evening. If that is all, you cannot be saved. As well try to cross the Atlantic, from Scotland to America, upon a piece of wood, as expect to be saved by these. Christ is the plank of safety. This plank will bear. Oh, refuse not, delay not, to seize upon it! This plank will bear; yes, sinner, this plank will bear!"

Fourteen years afterward, he one day received a pressing message, entreating him to come and see a man who was near death in a village at some distance. Like a true servant of his Master, he went immediately. On entering the room, he saw at once that the sufferer was a stranger to him, and also that death was very near. Kneeling beside the bed he said: "My brother, you have sent for me, and I am come. You are on the verge of that awful change which awaits us all. Will you tell me on what you are resting for eternity?"

The dying man appeared still conscious, but the power of speech seemed gone. "My brother," said the minister, "if you can no longer speak, will you give me a sign, a token, to tell if your hope is now in Christ?" Then, by a last effort of sinking strength, these words were uttered, and we may suppose the joyful recollections with which they were heard by the minister: "The plank bears!" That long forgotten sermon had not been preached in vain.

A LOVING WATCHER.

When Leech, the painter, was a boy, he was placed at a boarding-school, where he had to spend his vacation as well as his school days. His mother pined to see her boy, but the rules of the school precluded her from gratifying this desire. She, therefore, hired an upper room in one of the houses overlooking the play-ground. Here she watched her little boy. He did not know that any one was looking down upon him; but that eye followed him wherever he moved.

So, within the cloudy canopy in the wilderness was the Omniscient Eye of Israel's ever-watchful God. True, the eye of nature sees nothing but a moving or a halting mass; but, nevertheless, the eye of faith can realize the Divine watchfulness, can trace the unseen hand or heavenly guidance, and can read the motions of loving faithfulness. "When thou goest," says Solomon, "it shall lead thee; when thou sleepest, it shall keep thee; when thou wakest, it shall talk with thee;" for the commandment is a lamp, and the law is light. The light of Scripture is the light of life. It is the hand of Christ, aye, it is the heart of Christ.—*From the Christian.*

A BIBLE IN A LOG CABIN.

It was a dark and stormy night. The missionary's horse was tired, and he was wet and weary. For some time he had looked in vain for a cheerful light in the lonely woods. At length he saw a faint glimmer through the trees. But when he had fastened his horse, and gone into the cabin, he thought he had never seen so wretched a place—cold and dirty, and almost without furniture. In the corner of the room was a ragged bed, on which lay a pale little girl. The missionary saw that the little girl's face was pale, and her hands thin. She was ill and a great sufferer. She smiled with a smile that showed peace was in her heart, while her body was suffering with disease. From under her pillow peeped a little book. It was the New Testament. Some agent from the Bible Society had

dropped it in that desolate place. The missionary asked the little girl—

"Can you read?"

"Yes, sir."

"Can you understand it?"

"A great deal of it, sir. I see there how Jesus came into the world to save sinners. He said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.' And when I think of that I am happy. And in the dark night when I lie here, and cannot sleep for pain, I think of my Saviour and heaven, and He seems to be saying, 'Suffer that little child to come unto me, and forbid her not.' I am soon going to be with Him forever." Thus that gift brought peace to the heart of the poor little girl—that peace which Jesus promised to His disciples when He said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

CONTINUALLY WITH THEE.

The thoughts of spiritual things are with many as *guests* that come to an *inn*, and not like *children* that dwell in the *house*. They enter occasionally, and then there is a great stir about them, to provide meet entertainment for them. Within a while they are disposed of, and so depart unto their own occasions, being neither looked for nor inquired after any more. Things of another nature are attended unto; new occasions bring in new guests for a season. Children are owned in the house, are missed if they are out of the way, and have their daily provision constantly made for them. So it is with these occasional thoughts about spiritual things. By one means or other they enter into the mind, and there are entertained for a season; on and so depart unto their own occasions, being neither looked for nor inquired after any more. Things of another nature are attended unto; new occasions bring in new guests for a season. Children are owned in the house, are missed if they are out of the way, and have their daily provision constantly made for them. So it is with these occasional thoughts about spiritual things. By one means or other they enter into the mind, and there are entertained for a season;

on a sudden they depart, and men hear of them no more. But those that are natural and genuine, arising from a living spring of grace in the heart, disposing the mind unto them, are as the children of the house. They are expected in their places and at their seasons. If they are missing they are inquired after. The heart calls itself unto an account whence it is that it hath been so long without them, and calls them over into its wonted converse with them.—*Owen.*

SOMETHING TO REMEMBER.

Here is a good rule for conversation with others. Never tell a person anything concerning himself, nor report to him anything which others have said of him, or of his doings or possessions, which you think will not give him pleasure. There is, of course, an exception to this rule when you feel it an imperative duty to state an unpleasant truth to another for his substantial good; but in that case you ought to approach the subject so cautiously, and speak of it so tenderly, as to show him, beyond question, that it is positive pain to you to be a cause of his discomfort. Never call it frankness, never look upon it as a playful way of speaking, for you to blurt out to him your own or other people's opinions which are likely to lessen his enjoyment in the thought of what he is, or of what he has, or of what he has done. There is a great deal of cruel unkindness in this line, on the part of those who would never dream that they could properly be called cruelly unkind.

GONE.

There is probably no word in the English language more expressive, more heart-touching than the simple word "Gone." It is a small word, yet hidden under it is an intense meaning, deeper than one thinks, until called upon to use the word in reference to his own loss.

Robert Hall thought the word "tear" the most beautiful and expressive in our language, but has not the word "gone" much of the same pathetic sentiment? The loved and cherished of the heart and home—perhaps a dearly beloved mother or father, a brother or sister, has passed away. No expression could be more touching to the heart than the word "gone"—gone out of our sight and home forever. With it, in this case, the word "tear" is a near kindred. When we have seen friends laid in their narrow house, "gone" expresses the feelings of our hearts better than any other word. We can hardly conceive of the cause of a tear without the knowledge of something gone.

Does the heart weep over the graves of loved ones? Then something is surely gone. Does it mourn over wasted time and opportunities? Then something is gone. Abundant as is our language in words, it is hard to conceive how we could do without it, short as it is. Life is always changing, always making voids in our fireside circles; friends leaving us to seek fortune or fame. Twenty years hence the friends with whom we mingle at the present time will be scattered; some may be in foreign countries, others may rise to

high honor, and some, sad to say, will ruin themselves in dissipation, and finally die outcasts from society, unhonored and unmourned. And "gone" is the only word which expresses the soul's keen sense of the loss and absence. There is an expressiveness in the exquisitely sad word which we only see in its kindred word, "tear."—*Selected.*

FIRST AND LAST.

Thy "little lamb" once more!

My Lord, my life, my rest;

Borne in Thine arms the wide world o'er,

A lamb upon Thy breast.

Thy sheep across the waste

Were wandering far and wide,

And after them my heart would haste

To bring them to Thy side.

Thy lambs were weak and faint—

I could but give my best;

Feebly I sought to still the plaint,

And bear them on my breast.

Great Shepherd of the sheep!

The sheep are Thine, not mine!

Thou Thy great flock wilt surely keep,

And each one lamb of Thine.

Ever, the wide waste o'er,

A lamb upon Thy breast!

Thy lost Thou seekest evermore,

I seek, with Thee, and rest.

A lamb upon Thy breast,

Still learning what Thou art—

Our Lord, our life, our strength, our rest!

Borne on Thy changeless heart.

* * * * *

Thy "little lamb" once more!

My Lord, my life, my rest;

Borne in Thine arms the dark flood o'er,

A lamb upon Thy breast!

CHRISTIAN INTEGRITY.

Everything in Christianity tends to enforce the practice of justice and integrity in all our dealings. It is the very spirit of the law which says, "Thou shalt not covet." It is impossible to lay down general principles upon this subject; but, in matters of prudence, last thoughts are best; in morality, your first thoughts are best. Where things are indifferent as to principle, we have frequently to calculate consequences, which requires a long train of thought and reflection; but in matters of conscience God has not left us to such a process as this, for He has placed in the heart of every man a vicegerent, and whatever this conscience testifies at first to accept; you may upbraid its voice, and may silence it, but whatever in its first movements it condemns, ought to be opposed. Your endeavors to resist it will be like laboring in the fire; always, then, in matters of morality, trust your first thoughts. Persons are sufficiently selfish not to give sentence in favor of themselves, and, like every other faculty, conscience is liable to become darkened; but if the light that is in you be darkness, how great is the darkness! It is in putting out, as far as possible, the light of the mind, and leaving us in a state of abject wretchedness. It is suicide of the immortal part.—*Robert Hall.*

HE NEVER DRANK.

In the early part of the late war, when General Grant was in command of the army before Vicksburg, a number of officers were gathered at his headquarters, having a pleasant social time. One of them invited the party to join in a social glass; all but one accepted. He asked to be excused, saying that he "never drank." The hour passed and each went his way to his respective command.

A few days after this the officer who declined to drink received a note from General Grant to report at headquarters. He obeyed the order, and was soon in the presence of the General. Grant says to him: "You are the officer, I believe, for their acquaintance was slight, 'who remarked the other day that you never drank.'" The officer modestly answered that he was. "Then," continued the General, "you are the man I have been looking for to take charge of the Commissary Department, and I order that you be detailed to that duty." He served his country faithfully until the close of the war, and was honorably discharged. Years passed, and Grant had come to be President. The officer had settled down to the duties of private life, and the little incident was cherished as a pleasant memory.

The trouble on the border between Texas and Mexico, along the Rio Grande, attracted the attention of Congress, and a commission was ordered to ascertain the facts and report. Again President Grant remembered the man who "never drank," and appointed him chairman of the board. The place was accepted, and he entered faithfully upon the work; the report submitted shows the thoroughness with which the duty was discharged.

While engaged in this work he made the acquaintance of a gentleman who owned an extensive cattle ranch in Southern Texas. That acquaintance in-

spired confidence, and, years after, when the Texas gentleman desired to sell his ranch he placed it in the hands of the man who "never drank," and during the last month he has effected a sale to an English company of the ranch and 200,000 acres of land and several thousand head of cattle for an even \$1,000,000; out of this he gets a commission that will be a snug fortune in these hard times. The company that bought will enter largely upon packing beef for foreign markets, slaughtering their meat on their ranch from their own herds. The superintendence of their business has been tendered to and accepted by the man who "never drank," and he goes in a few days to his new field of labor. This takes from Chicago one of her most esteemed and honored citizens, but it gives one to Texas who will always be found on the side of order and good government.

If somewhere we could touch this simple narrative with a bit of sentiment, and give but a word to woman, either as saint or sinner, we would then have the framework of a brilliant romance that would need only the pen of the artist word-painter to give it life and inspiration. But as it is, we can only draw the moral, "never drink."—*Alliance.*

FOR TAKING OUT STARCH.—If a shirt bosom or any other article, has been scorched in ironing, lay it where the bright sun will fall directly upon it. It will take it entirely out.

TO MAKE CANDIED LEMON or peppermint for colds, boil one and one-half pounds of sugar in a half-pint of water till it begins to candy around the sides; put in eight drops of essence, pour it upon buttered paper and cut it with a knife.

BREAKFAST CAKE.—Take some rice that has been boiled soft, twice as much flour as rice, a little fine Indian meal and a little yeast. Mix it with cold water, and let it rise over night. This will make a very fine biscuit for breakfast.

MILDEW.—Moisten the mildewed spot with clear water, then rub over it a thick coating of castile soap. Scrape chalk with the soap, mixing and rubbing with the end of the finger. Then wash it off. Sometimes one coating suffices, but generally several are required.

STAINS FROM DRESSES.—Stains from fabrics may be removed by moistening the spot with a solution of Epsom salts in a few drops of hot water. Rub it in well the first time, and then moisten again. Next fill a tin vessel with boiling water, and set it on the stained place for a few minutes, and afterward wash out in soft water. It is advisable to have articles thus treated washed immediately.

RULES FOR CAKE.—Have the ingredients all measured and prepared and the tins buttered before mixing the materials. Sift the cream of tartar, or baking powder well into the flour; dissolve the soda in the milk, or, if no milk is used, in a little warm water; roll the sugar; beat the butter to a cream; mix the butter and sugar together;

October 15, 1879.]

Miscellaneous.

SLEEP OF YEARS.

No green that greets the early Spring
When first her presence quickens there
Grows as the crowns her maidens bring
When Autumn binds her yellow hair.

No bird may build its sheltered nest
In bough with gladdening verdure grown;
But silence dwells, a sweeter guest,
When leaves are gone and broods have flown.

No light e'er lay in loved one's eye,
Or passion on the lover's tongue,
As tenderly as thoughts will lie
The dimmest memories among.

No smiles that rising morn may wear
Are blest as shades when evening nears;
No wakefulness, however fair,
As beautiful as sleep of years.

Scribner for October.

A BABYLONIAN LIBRARY.

The contents of a Babylonian library, judging from those of the library of Nineveh, must have been very various. Mr. Sayce, whose book on "Babylonian Literature" gives a popular account of them, describing them as comprising "historical and mythological documents, religious records, legal, geographical, astronomical, and astrological treatises; poetical compositions, grammatical and lexical disquisitions, lists of stones and trees, of birds and beasts, copies of treaties, of commercial transactions, of correspondence, of petitions to the King, and of royal proclamations." Two of the smaller tablets brought from Nineveh may be noted as especially curious, one as containing the private will of Sennacherib, in which he leaves certain valuables to his favorite son Esarhaddon, and the other as giving a lesson in spelling and pronunciation to one of the Princesses. Equally worthy of notice are the copies of despatches sent by generals in the field, and the fortnightly reports regularly forwarded to the King by the astronomers royal attached to the observatories of the large towns.

The library of Nineveh was particularly rich in historical, religious, and scientific literature. Among the historical documents must be counted the so-called Assyrian Canon, by means of which the chronology not only of the Assyrian monarchs, but also of the contemporaneous Jewish and Israelitish kings has been restored. The fragments of the Canons hitherto discovered do not, unfortunately, go further back than B. C. 909, but from this time onward to the reign of Assur-bani-pal we have a continuous chronology reckoned by the names of certain officers who resembled eponymous archons of Athens and after whom each successive year was named. Thus we find that Ahab was living in the year 854 B. C., when he shared in the defeat suffered by Ben-hadad of Damascus at the hands of the Assyrians in the battle of Aroer, that Jehu sent tribute to Nineveh in 842 B. C., that Uzziah of Judah leagued himself with Hamath in 742 B. C., that Tiglath-Pileser received tribute from Menahem in 738 B. C., and from Ahaz, or, as he is called on the Assyrian monuments, Jehoahaz, in 734 B. C., and that Sennacherib's campaign against Hezekiah took place in 701 B. C. It is of the highest importance to the biblical student to have at last a trustworthy authority by which to rectify the conflicting numbers of the Second Book of Kings.

The religious literature is of three kinds. First comes a collection of magic formulae and exorcisms for warding off the attacks of evil spirits or diverting them upon the head of an enemy. The greater part of this collection goes back to a very remote period, when the religion of the Accadians was still Shamanistic—that is to say, when they saw good and evil spirits in every object and phenomenon of nature, and believed that mastery over them could be attained by the Shaman or priestly sorcerer through the use of prescribed formulae and incantations. Some of these spirits acquired in time a pre-eminence over the rest, so that in the later texts of the collection certain deities are found emerging out of the common multitude of supernatural beings. The Sun-god, under various forms, occupies a prominent place among the deities of the latter faith. Under the form of Merodach of Babylon, for instance, he appears as a redeemer and a benefactor of mankind whose aid is invoked against the powers of evil.

If we turn from religion and mythology to the domain of science, we shall find that here, too, the intellectual activity of the Babylonians had been excited. The belief of classical writers that Chaldea was the birth-place of astronomy and astrology has been confirmed by the disclosures of the cuneiform inscriptions. The motions of the heavenly bodies and the phenomena of the weather were observed and noted down from a very remote period. Eclipses of both sun and moon were predicted,

and a connection had been detected between the weather and the changes of the moon. Something like an accurate measurement of time was attained by the invention of the water-clock and sun-dial, and it is to the Accadians that we owe both the signs of the Zodiac and the days of the week. The seventh-day Sabbath, indeed, was kept as a day of rest with almost Jewish severity; the King was forbidden on it to eat cooked fruit or meat, to change his clothes or wear white robes, to drive his chariot, to sit in judgment, to review his troops, or even to take medicine. It is possible that a rude kind of telescope was known, since one of the astronomical reports states that "Venus rises and its orbit duly grows in size," and Sir A. H. Layard found a crystal lens among the ruins of Nineveh. In one place it is recorded that the sun was "spotted" on the first day of the Chaldean year, from which we may infer the presence of an unusually large spot. What makes these notices the more interesting is that they are for the most part embodied in the work compiled for Sargon of Agane about 4,000 years ago, and are therefore of astonishing antiquity. The catalogue of this work, however, in spite of its age, has a curiously modern direction to the student, who is told to write down and hand to the librarian the number attached to the book he wishes to consult. Such a touch of modernism almost convinces us that there is nothing new under the sun.

But along with a good deal of keen observation and just inference went much false theory and pseudo-science. Astrology and divinations of all kinds flourished in Babylonia, founded on the belief that a necessary connection existed between two events which had been noticed to happen together. Many of the superstitions which still linger in country places may be traced back to the puzzle-headed savants of early Babylonia. Even the broomstick of the modern witch has its parallel in the "beam of wood" on which the Accadian witch rode through the air.

With all their superstition, however, the Babylonians were a shrewd and practical people. Law and commerce flourished among them, and an Accadian code of laws, the oldest known code in the world, is remarkable for the mildness and justice of some of its regulations.

Even the slave is protected against his master, and there are probably some at the present time who would wish to revive the clause that "whatever a married woman encloses shall be her own." Precedents seem to have been as much honored as in our own law and fine or imprisonment awaited contempt of Court. We learn from an old table of moral precepts addressed to kings at a time when Sepharvaim, Nipur, and Babylon were under one government, that royal judges existed throughout the kingdom and prisons were erected in all the towns.

The tax-payers, it seems, were divided into two classes, burghers and aliens; some of the taxes being levied for the use of the public brick-yards and roads. In the latter days of the Assyrian Empire a fiscal system was established, according to which each province and city had to pay a fixed annual quota to the treasury. Thus Nineveh paid 30 talents a year, 10 of which went to the general expenditure and the rest to the support of the fleet, while Megiddo paid 15. It was at this time that trade in Western Asia reached its highest point of activity and prosperity. The merchants of Nineveh traded as far as India on the one side, the way thither having been opened by the conquests of Tiglath-Pileser, who penetrated to the frontiers of the Punjab, and to the Greeks of the west on the other. Carchemish, once the capital of the Hittites, became a meeting-place for merchants of all nations, and the Aramaic dialect of northern Syria was made the common language of commerce and diplomacy. Houses were leased and sold, lands mortgaged, and money lent at interest. A deed translated by Dr. Oppert, and dated the 20th of July, B. C. 709, records the sale of three Israelites by a Phoenician, and another of the same period describes the sale of a girl by her father and brothers to an Egyptian lady who wanted a wife for her son. The girl was only valued at £2 8s., but, curiously enough, the fine for a breach of the contract was fixed as high as £90. The Assyrians had a much stronger instinct for trade than their neighbors the Babylonians, among whom the ancient Accadian love of agriculture survived to the last. With its well-regulated system of irrigation, its numerous canals, and its carefully-tended fields, Babylonia must indeed have been the garden of the world. The work on agriculture to which allusion has already been made gives us curious glimpses into the country life of its early inhabitants. Market-gardeners, for instance, were allowed to rent the ground of richer proprietors, to whom they paid one-third of the produce, and the Acca-

dian ox-drivers beguiled their labors in the field with short and homely songs. One of the latter ran thus:—"A heifer am I. Thou art yoked to the cow. The plough's handle is strong. The share cuts deep. Lift it up! lift it up!" Here, it is plain, the driver and the animal are supposed to speak in alternate lines. Another of the songs is much in the same strain:—"The knees are marching; the feet are not resting. Thou hast nought of thine own; so serve me with thy labor." The high cultivation of the country and the care with which property was defined may be gathered from two surveyors' plans discovered by Mr. Boscawen attached to sales of land.

In fact, an extinct civilization of advanced character is being opened up to us by the progress of Assyrian research. Habits, ideas, institutions, and appliances which seem to us intensely modern are shown to have been possessed by a people of whom almost every trace and memorial had been lost but a few years ago. Literature and libraries are no new things, nor is this the only reading age the world has seen. Those who would know more of the libraries of Babylonia and their wonderful contents must refer to Mr. Sayce's book, in which most of what is known of them at present is summed up. A fresh page has been turned in the history of man and his works, a new light has been thrown on the religions of the past, and another chapter has been opened in the annals of art. The student neither of the Old Testament nor of Greek antiquity can afford to neglect the rich stores of materials which are being poured at his feet, and there is much in our own heritage of thought and belief which can be traced back to the primitive population of Chaldea. If it is pleasant to search among the dusty manuscripts of a mediæval library or to discover a fragment of some lost author of Greece and Rome, it must surely be still pleasanter to roam at will among the numberless records of libraries which were founded before Rome was built or Athena adored, libraries that Abraham may have consulted in the land of his nativity, and which certainly cannot be neglected by those who busy themselves with Biblical criticism or the science of religion.—*London Times.*

HOW PEOPLE MANAGED TO EXIST IN MEDIEVAL TIMES.

The fathers of the printing trade, says *Blackwood's Magazine*, accepted a grave responsibility in exciting a world that was intellectually tranquil. To us, looking back upon them out of the light, those so-called "dark ages" seem sufficiently dreary. In the intervals of those active occupations which are scarcely suited to our quieter modern tastes—feuds, fighting, fire-raising, rapine, rapes, etc.—it appears to us that time must have dragged along very heavily. In

reality, to the mass of those who knew no better, those times of universal ignorance and torpidity must have been at least negatively agreeable. With the rare exception of some solitary student, of some scheming churchman, or some statesman in advance of his age, we may take it for granted that nobody thought very deeply. There was no wear and tear of the mental fibres, and, consequently, there were none of those painful brain and nerve diseases that fill our asylums and are transmitted by descent. So the stomach had a singular immunity from strain, and the unimpaired digestion was never troubled by abstruse thought or far-fetched anxieties—which, by the way, was a most beneficent provision of Providence, when we remember the character of the mediæval cuisine, and the habits of feasting among the rich and idle. What passed for thought with society was the mechanical action of a languid brain working in the narrowest circles of its immediate interests and cares. Concern with a future state was the special care of the clergy; the Church had settled the dogmas which the devout had only to receive. Gurth, the swineherd, for example, in his lively philological chat with Womba, the jester, in the Yorkshire forests of Cedric, the Saxon, is among the most fanciful and unlucky creations of the rich genius of Scott. We may be sure that he knew or cared about nothing beyond the pigs that were his particular charge, or the bodily sensations of the moment. Even the thrall's hot-headed master, or the neighboring Baron of Torquilstone, had no more the habit of consecutive thought than a monkey who, in the mood of apparent preoccupation, makes a clutch at a companion's tail, or turns away energetically in an insect chase. It is next to impossible nowadays to realize the condition of the nobleman or county squire, unable to read or to write, who groped his way from the cradle to the grave in the profoundest mental darkness. He never troubled his head about foreign politics unless he were personally summoned to serve beyond seas; or when some strolling wayfarer, like Wilfred, of Ivanhoe,

It seems to be finally decided that the new Museum for Greek antiquities shall be erected at Olympia. The King of Greece, who has been one of the warmest promoters of the enterprise, encourages the construction of a railway to Olympia, thus rendering the place easy of access.

Wasps used to be considered dangerous only on account of the excellent facilities they possess for carrying on warfare, but it has been developed that they are dangerous in another way. An exchange states that the frequent mysterious burning of hay-stacks and farmers' buildings has led to the discovery that they are set on fire by wasps' nests, and that the nests are ignited by spontaneous combustion. This is said to be produced by the chemical action of the wax in contact with the paper-like substance of which the nest is composed, a comparatively small excess of oxygen being sufficient to make it burst forth in a blaze.

PALMETTO FIBRE FOR PAPER.—The *Fernanda (Fla.) Mirror* reports that the machinaria lately brought to that place by Professor Loosmis, for the preparation of palmetto fibre, is working satisfactorily, and that the experiment is an assured success. The stalks of the scrub palmetto are used. It is said that the fibre is likely to prove useful for cordage, paper, tubs, pails, flour barrels, boats, powder kegs, and no end of other articles of general use. A portion of the fibre shipped to paper mills is intended for the manufacture of high grade paper to be used by the Canadian Government in the printing of bank notes. Ultimately, it is said, the various grades of paper fibre will be made into pulp in Florida.

TESTING MACHINE FOR FABRICS.—The custom of testing iron, wood and other building materials, and testing wire, ropes, cables, etc., and using these tests as a measure of the commercial value of the materials, has proved to be so advantageous that the same idea is being applied to woven fabrics of all kinds. For testing the strength of fabrics, a new machine has been introduced, designed to report pulling strains from half a kilo up to 250 kilos. The machine consists of an upright standard, supporting a horizontal hollow beam of iron, containing scale levers with a brass weighing scale having a sliding weight and a graduated scale. Suspended from the weighing apparatus, is a clamp lined with leather, and so arranged, that when the end of the piece of fabric, to be tested, is clamped between the jaws the strains will be evenly balanced and distributed. Below this on the base of the machine is a roller controlled by a hand-wheel, and round this the other end of the fabric is wrapped, when, on turning the wheel, the strains are applied, and by moving the weight on the scale-beam, so as to keep it continually balanced, a point is reached where the fabric is torn apart. This point shows the breaking strain of the material. The percentage of stretching before breaking may also be found in the same manner. If all fabrics were tested in such a machine, and the breaking point carefully noted and marked on the goods when offered for sale, data would be provided which would place the money value of the goods on an exact basis.—*Scribner for October.*

brought news of the wars in France or Palestine. Nor did he concern himself much about domestic broils, unless they seemed likely to cost him his head, or bring him some addition to his domains. Such conversation as there was over the heavy banqueting, beyond remarks on the cooking of the joints and the quality of the heady liquors, turned generally on matters manorial or parochial. The guests grew excited over the encroachment of some neighbor on the rights of free forestry; the latest deed of audacity of the nearest band of outlaws, a raid on the droves of swine, or a murrain in the herds of cattle. Men were forced to drink hard and long after supper, since there was nothing else to be done, and so the heavy brains became slowly sodden, and still more insensible to intellectual stimulants.

Personal.

Bishop Stephens, of the Protestant Church, is seriously ill.

Bismarck has gone on a five months' furlough to his estates in Pomerania.

Minister James Russell Lowell is said to be tired of the monotonous life of Madrid, and as, besides, his wife is in bad health, it is very likely that he will resign his mission.

The Duke of Norfolk, the richest and most influential Roman Catholic peer of England, is building a Roman Catholic church on his Sheffield estate which will cost \$60,000.

During Dr. William M. Taylor's recent visit in Scotland he met a gentleman from Kirkaldy who in his youth was a pupil at that place of Mr. Thomas Carlyle, then a schoolmaster fresh from his studies at Edinburgh. When Carlyle goes into his native county, as it has long been his custom frequently to do, he is a welcome visitor at the home of this old pupil. On one occasion, when making a visit, Dr. Taylor relates that his host late at night said: "Now, Mr. Carlyle, we are going to have family worship," thinking he might wish to retire before it was begun. But Carlyle at once replied: "Well, bring me the Book and I'll read it for you." The Bible was given to him, and he began to read at the beginning of the Book of Job. For a time it was delightful to listen to him, as he went on through chapter after chapter, and his quiet but quaint parenthetic remarks were sometimes exceedingly good. But it soon became evident that he had no notion of stopping, and he had become entirely oblivious to the occasion, so that he was in danger of reading through the whole Book of Job. At last his niece, by whom he was accompanied, recalled him to himself, saying: "The servants must be weary and will wish to go to sleep." Whereupon he closed the Book with a sharp, short, clasp-like sound, and betook himself to the next room and to his pipe.

Rev. James A. Spurgeon, brother of the famous London preacher, has arrived and been received by the Baptist ministers at New York. Among other things he said in England his ancestors were Quakers, and well did he remember his grandfather, a nonconformist minister. He wore a broad-brimmed hat, turned up all around in Quaker style, a broad-tailed coat, silk stockings and big-buckled shoes. When 84 years of age the speaker's grandfather was asked to preach one Sunday morning, because the speaker's brother, now of the Tabernacle, had not come in time for service. The old gentleman had just given out the text, "By grace are ye saved, and that not by faith, but by the grace of God which abideth in you," when the grandson entered. "I know that sermon," he said, "it's a good one; let him go on." The sermon was a good one, and it was given with fire and effect. Then the appointed preacher began his sermon. In the middle of it he came to treat on Christian experience. "Hold on!" the old gentleman interrupted, "I've had more of that kind of experience than you!" and the aged clergyman again addressed the congregation.

Books and Periodicals.

PICTURES AND STORIES OF LONG AGO. Thirty-six Biblical Stories, with Fine Illustrations. By "Faith Latimer," Author of "Dear Old Stories Told Once More," American Tract Society, 150 Nassau St., New York, and 1512 Chestnut Street, Philadelphia. Pp. 126. Price \$1.25.

A beautiful quarto volume, gotten up in that most attractive style, for which the juvenile productions of the American Tract Society are distinguished. The stories, which are all taken from the Holy Scriptures, are told in simple but yet accurate language, such as is intelligible to the youngest reader, and that, in a manner, which cannot fail to interest, attract and instruct. The illustrations are well chosen and most happily executed. Some of them are handsomely colored. The whole forms a volume, which parents or friends may well select to place in the hands of children, as it will familiarize them with some of the leading events recorded in the Word of God. F.

SYNTH AND THE SAPPHIRES; or Trading in Vanity Fair. By Clara F. Guernsey, Author of "The Silver Cup," "Leighton Children," "The Young Heiress," "Out of the Orphan Asylum," "Scrub Hollow," "The Drifting Boat," "Boys of Eaglewood," "Elmira's Ambition," "The Mallory Girls," "The Shawnee Prisoner," etc. Philadelphia, American Sunday-school Union, No. 1122 Chestnut St.; New York, 8 & 10 Bible House, Astor Place; Chicago, 73 Randolph St. Pp. 392.

Miss Guernsey's well-known reputation is well sustained in this book, which gives a picture of a young girl, who determined to sell her time, her health, her beauty, and her life in the market of Vanity Fair. The lesson should be studied.

THE PENN MONTHLY, devoted to Literature, Science, Art, and Politics, for October, 1879. Contents.—The Month. The Capture of Cetewayo, The Uprising in Afghanistan, The Insolence of the Burmese King, The Chinese in Central Asia, The English Harvest, Is it a Judgment? The Quarrel of Russia and Germany, The Elections in California and Maine, Has the Greenback Party a Future? Politics in New York, The Oneida Community Changes Front, Mr. Sherman's Hatred of our Treasury Notes, The Adoption of the Cental and the Metric System, The Chisholm Trial, The Political Situation in Philadelphia. When Did the Human Race Begin, II., W. W. Kinsley; Industrial Art Education, James Joseph Talbot; Thoughts on the Labor Question, D. O. Kellogg; The Proposed Franco-American Treaty, Robert Ellis Thompson; The New York Free Kindergarten, S. A. S.; The New Political Economy, New Book, Books Received. Published for the Penn Monthly Association by Edward Stern & Co., Nos. 125 & 127 North Seventh Street, Philadelphia; London, Trubner & Co.; New York, American News Co.; Berlin, A. Asher & Co. Terms, \$3.00 Per Annum; Single Numbers, 30 cents.

THE LUTHERAN QUARTERLY.—Contents of No. IV. I. Church Orders: or the Necessity of a Right Call to the Office of the Ministry, by L. A. Gotwald, D. D., York, Pa.; II. Home Mission and Church Extension Work Among Lutherans, especially in the Great Northwest, by S. W. Harkey, D. D., Washington, Illinois; III. Qualifications for the Gospel Ministry, by Rev. P. Born, Selinsgrove, Pa.; IV. The Annihilation Theory Briefly Examined, by Rev. D. M. Gilbert, A. M., Winchester, Va.; V. Aspiration and Perspiration, by M. Valentine, D. D., President of Pennsylvania College, Gettysburg, Pa.; VI. Notices of New Publications.

LITTELL'S LIVING AGE, No. 1843, October 11th, 1879. Contents: The Future of China, *Contemporary Review*; Letters of a German Gentlewoman in the XVth Century. Translated for the *Living Age*, from *Bibliothek Deutscher Curiosen*; A Cagliostro of the Second Century. By J. A. Froude, *Nineteenth Century*; A Doubting Heart. By Miss Keary, author of "Castle Daly," "Oldbury," etc. Part XXIII., *Macmillan's Magazine*; Bishop Atterbury, *Cornhill Magazine*; Two men of Letters, *Fortnightly Review*; In Cologne Cathedral, *Spectator*; Discovery of the North-east Passage, *Daily Telegraph*; The Benefactors of Humanity, *Spectator*; Love of Scenery, *Saturday Review*; Somebody Else, *Truth*; Poetry. Published every Saturday by Littell & Co., Boston.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.
Rev. S. R. FISHER, D. D.,
Rev. T. J. BARKLEY,
Rev. A. R. KREMER, } Synodical Editors.

To CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, OCTOBER 15, 1879.

CULTIVATING THE MISSIONARY SPIRIT.

We think we express the feeling of the readers of the MESSENGER generally, when we thank the missionary superintendent for the interesting articles he writes on the subject of missions. Those articles keep our people informed in regard to what is being done in the missionary field, and thus enable them to take an intelligent interest in this work.

The missionary spirit is the spirit of Christ. It is an essential element in the Christian life. That life is love; love is imparting to others; and only he who thus loves and gives can be said to live.

This idea, we fear, is very little understood, or if understood theoretically, it is not practically realized as it should be. Some congregations as well as individual Christians seem to imagine, that they become richer by hoarding and keeping what they have. Directly opposite is the truth. That is the way to bring on spiritual decay and death. A congregation that concerns itself continually and only about its own welfare, is on a sure way towards spiritual declemson. It may appear to be prosperous. It may boast in its numbers. It may pay up the pastor's salary, and keep the Church in good condition outwardly. But if all this is done at the sacrifice of the missionary spirit and the missionary work, it will be sure to feel the sad effects sooner or later. First will come a decline in the spiritual life, and this will be followed by indifference and decay in the outward prosperity.

We sometimes find large and prosperous congregations disturbed and troubled if some mission is started in their neighborhood. The very first movement in that direction makes them become wary, and guarded not to commit themselves, just as an oyster closes its shell when touched. They fear a child of charity is about to be quartered on their bounty. And it is wonderful to see all the shifts and turns they make, in order to keep themselves free from all responsibility. They cannot see how the mission is going to build them up. It is more likely to be a drain on them in membership and money.

Now all this is a terrible mistake. It may be that the Lord in His good providence has ordered that mission to be started, in order that among a number of good purposes, it may subserve this,—to revive a missionary spirit in the older congregations. It is indeed to drain them of their charity, but such draining is just what they may need to cast out a spirit of selfishness and cultivate the spirit of love. It is placed there to give them life, and they turn from it as though it were to bring death.

The same is true of the whole denomination. It is losing spiritual vitality for the want of a true missionary spirit, and the Lord therefore opens up opportunities for cultivating this spirit. It is sick from theological discussion that has gendered strife and division. The disease has become chronic. The Lord is providing a cure. That cure consists in forgetting itself, as it were, and going to work earnestly in giving and laboring for the spread of the Gospel and the good of souls. New and important mission fields are opening up just for this end. Yet the patient turns away from the cure provided and complains, that the missionary drain will impoverish him! What blind infatuation!

What we need as a denomination just at this time is to cultivate a missionary spirit. We are gorged with a superabundance of young theologians, and young

ministers. They cannot all find places in old and easy-going congregations. Then the cry is raised, we are getting too many ministers. It seems almost blasphemous to hear what is sometimes carelessly said on this subject. No, we have not too many ministers, but we have too little of a missionary spirit. Our Lord says, Behold the fields are already white unto the harvest, pray ye therefore the Lord of the harvest, that He will send forth laborers. Look at the inviting fields of labor opening up for our Church. Yet we say no, there is no harvest and we have too many laborers. And all because we are not eaten up with zeal for the Lord's house. The young men are ready to go. They are willing to go anywhere, to Kansas, to the Pacific Coast, to the South. Only send us; for how shall we preach unless we are sent?

A good deal has been said and written about the Peace movement, and many stand trembling awaiting the issue of the Peace Commission. What shall heal our divisions? We have had a spell of theological dyspepsia. It has gone on until the system has become morbid. Our digestion is vitiated. The cure lies largely in forgetting for a while our morbid symptoms, and going earnestly to work in extending the Church.

Let a true and earnest missionary spirit take possession of the Church, and we will get rid of a plethora of theology. But this spirit is one of self-denial. It requires more than sitting at ease discussing theology. It is a spirit of prayer for the missionary work. It requires that the people study and learn the missionary outlook, and become interested in the mission fields. It requires that our people open their purses and give liberally to plant our Church in new fields. Let us heed the admonition from the Lord. Let congregations establish missionary concerts, and let the pastors take up the missionary points, one by one if need be, and instruct the people in regard to them. Then they can pray intelligently and earnestly for our missionaries at home and abroad.

Again we thank our faithful superintendent for his interesting articles in the MESSENGER, and the kind and charitable spirit that breathes through them. They have done much already to awaken new interest in the subject of missions, and we hope he will continue them, until the Missionary Council and the Board of Missions will feel, that the Church is indeed in earnest in the work, and they will have no need of complaining any more over an empty treasury.

BISHOP O'CONNOR'S ADDRESS.

On the first Sunday of October, the corner-stone of the "Church of Gesu," under the care of the order of "Jesuits," was laid in this city. The building will be the largest in the State, occupying, with the schools, almost an entire square. The ceremonies, to which we refer, were conducted with great pomp. Bishop O'Connor delivered the address, which was able, earnest and plain-spoken, but it made some concessions which are not generally made by Romanists, and contained some statements, which the learned prelate would find it hard to prove. One concession was that the Reformation was brought about by "the vices of Catholic princes and Catholic peoples."

He classes the French Revolution with the Reformation, and attributes both to the same cause, the corruption and heresies of the church, whose Catholic sovereigns "seized her temporalities," "usurped her jurisdiction," "raised incompetent and bad men to ecclesiastical dignitaries, sometimes forcing them even into the chair of St. Peter." Avarice, incontinence and simony, were, according to Bishop O'Connor, so shameless and widespread even in the XII. century, that Hildebrand, declared the "Romans, Lombards and Normans, among whom he lived, worse than Jews and Pagans."

These, we say, are wonderful concessions, and as the evils of which Hildebrand spoke in the XI. century, were not abated in the XVI., notwithstanding the outward splendor of that Pontiff's reign, and the wonderful organization he

effected, the historical necessity of some such reform as took place in the days of Martin Luther, becomes apparent. If Popes and bishops could not effect it in the Romish communion in five hundred years, was there not some justification in the successful move towards purity of doctrine, and life outside of it?

But who were the Popes forced into St. Peter's chair, by Catholic sovereigns? We have read of the political wire-workings and intrigues, by which some of them were elevated to be "vicars of our Divine Lord;" but it has been claimed all along by Catholics that the whole line of Pontiffs were enthroned of God, and must be regarded as uttering His voice. Is there not some inconsistency in this? What becomes of the succession and of infallibility?

The persecutions to which the Bishop refers, may be explained by martyrdoms

in the early Church, but the least said on that general subject by Catholics, the better it will be. Since the Reformation the Catholic Church has been the persecutor rather than the persecuted. Papal Rome has been as bad as Pagan Rome. The cruelties in the Flavian amphitheatre, were no worse than the tortures of the Spanish inquisition, and so away down to the edict of Nantes, and long after its revocation—yea, up to the verge of the 19th century when a victim was burned at Seville, "the Holy Office" for exterminating heretics, has stained the pages of history.

K.

PITTSBURGH SYNOD.

This Synod commenced its annual sessions in Grace Reformed Church, Pittsburgh, Pa., on Wednesday evening, the 8th of October. The opening liturgical services were conducted by the Stated Clerk of Synod, Rev. H. F. Keener, at the close of which, the opening sermon was preached by Rev. John M. Titzel, the retiring President, from Rom. i: 16. "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

The speaker referred to the position Rome occupied among the nations of the earth in regard to intelligence and political power, at the time Paul wrote his epistle to the Romans, and to the source whence proceeded the apostle's ability to rise above its controlling influence. He then proceeded to unfold the nature of the Gospel as shadowed forth in the text.

It is spoken of as a power. That it is really such, Paul was fully convinced by the influence he saw it exert upon others, and by what he felt and realized in his own individual person.

This power is divine. Its results are such as could not proceed from any secondary or mere human agency. No power short of that which is infinite is adequate to their production.

This power results in salvation. It delivers man from the guilt and punishment of sin, and frees him from its dominion, making him holy and happy, thus fitting for the duties of earth and the enjoyments of heaven.

It is such a power only to such as believe. Faith is indispensable to give the Gospel its proper effect. Without faith no important results can be secured in the common affairs of life. Much more is this the case, with respect to the influence exerted by the grace of the Gospel of Jesus Christ.

The speaker then closed his discourse with three practical remarks, as suggested by the subject discussed. First, The noble and exalted nature of the work of those who are called to preach the Gospel.

Second, The difficulties to be encountered in the prosecution of their work are not such as to furnish any real ground for discouragement. The great success which has attended the preaching of the Gospel in all ages of the world is such as rather to inspire encouragement and incite to activity in the work. Third, Faith is indispensable to success in proclaiming the Gospel, as well as to render its provisions available in the case of those who are perishing in their sins. Without a hearty embrace of the truths of the Gospel and a full confidence in their reality, it would be impossible to present the claims of the Gospel with proper earnestness to others.

The sermon was appropriate and

pervaded by much excellent counsel to his brethren in the ministry.

At the close of the sermon, the roll of Synod was made out, and the election held for President, which resulted in the choice of Rev. A. E. Truxall, of Somerset, Pa. The Synod then adjourned until the next morning at 9 o'clock.

The Synod resumed its sessions on Thursday morning. The names of additional members were enrolled, and the organization was completed by the election of Rev. H. D. Darbaker, Corresponding Secretary.

The Rules of Order were read, after which the law of the house was defined. The Standing Committees were announced by the President. The documents intended for Synod were received and referred to the respective committees to which they belonged.

The Synod decided to hold its next annual sessions at Centreville, Somerset County, Pa., on the second Wednesday in October, 1880.

Quite a variety of business was transacted during the day, the particulars of which will doubtless be given in the report of the Stated Clerk. Several documents were reported by the Committee on Overtures, and referred. The report of the Committee on Minutes of Classes was also presented, and its several items disposed of. The report on the State of Religion was likewise read and adopted. It will be given in due time to our readers. The general statistics sum up as follows:—Classes, 5; Ministers, 56; Congregations, 116; Members, 10,808; Unconfirmed Members, 8141; Baptisms, Infant, 854, and Adults, 74; Confirmed, 606; Received on Certificate, 264; Communed, 8950; Dismissed, 150; Excommunicated, 1; Names Erased, 82; Deaths, 276; Sunday-schools, 98; Sunday-school Scholars, 6586; Students for the Ministry, 11; Benevolent Contributions, \$5,179.61; Contributed for Local Purposes, \$37,266.81.

Provision had been made for holding special Sunday-school services on Thursday and Friday evenings. The opening liturgical services on the first evening were conducted by the Rev. S. R. Breidenbach. The subject, "Sunday-school Instruction—What is it?" was discussed by the Rev. S. Z. Beam. He was followed by the Rev. Joseph H. Apple and D. S. Dieffenbacher, who discussed the question: "What is the proper Object of Sunday-School Instruction?" "The best Mode of Sunday-School Government," was discussed by Rev. J. W. Love, W. H. Sandoe, and others, in volunteer addresses. The discussion for the evening was brought to a close by the Rev. A. K. Kline, who dwelt upon "The Relation of Sunday-School Instruction to Confirmation." The discussions were all earnest and instructive; and kept up the interest of the congregation to the close.

The usual routine of business occupied the attention of Synod during the sessions of Friday. Several items elicited considerable discussion, among which the most prominent were, the making provision for the payment of a note, which had been given in the name of Synod, for money used in the purchase of the church at Cumberland, Md., and the action of Synod on a request of the Synod of the United States, to co-operate with it in making provision for the taking up of a special collection in the several congregations of this Synod, to cover the deficiency in the receipts of the Treasury of the Theological Seminary, to pay the salaries of the professors.

In the evening the discussion of Sunday-school topics was continued. After the meeting had been opened by singing and prayer conducted by the Rev. T. F. Stauffer, addresses were made by Rev. C. R. Dieffenbacher, Elder C. M. Boush, and others, on the duties of a Sunday-school superintendent. "Sunday-school Hymns and Music—What should they be?" was then discussed by the Rev. S. R. Fisher and H. F. Keener, who were followed by a number of other brethren in volunteer remarks. The discussion became quite animated, and elicited considerable interest and attention.

Discussions of this nature are attended with good results. They call forth thoughts, which are calculated to lead

persons to think, and incite them to increased activity.

The committee to whom the matter relating to the appointment of delegates to the Peace Commission was referred, submitted their report on Saturday morning, which was received, and, after a lengthy discussion occupying the entire morning session, and evincing much interest and deep earnestness, adopted.

This report provides for the election of four commissioners, two ministers, and two elders, with their alternates, which election is to be held on Monday morning. It declined to express an opinion in regard to the desirableness of having the two tendencies in the Church, equally represented in the Commission. It, however, expressed its concurrence with the action of the Eastern Synod, in regard to the importance of unanimity in all the conclusions which shall be finally reached by the Peace Commission.

The attendance of the ministers and elders on the sessions is quite full, and the discussions are carried forward with commendable dignity and decorum. The brethren seem to be actuated by one mind and heart, in their endeavors to promote the interests of their Redeemer's kingdom.

F.

THE SYNOD OF OHIO.

This Synod closed its annual sessions at Goshen, Indiana, on the 1st instant. The action which will most interest the Church at large just now, was the election of Peace Commissioners. The following persons were chosen: *Primarii*. Ministers, Rev. J. H. Good, D. D., and L. H. Kefauver, D. D. Elders, B. Kuhns, of Dayton, Ohio, and A. H. Baughman, of Xenia. *Secundi*. Ministers: Revs. N. H. Loose and P. C. Prugh, and Elders H. Leonard and T. W. Chapman.

We learn from the *Christian World*, that the committee to whom this general subject was referred through the report of the committee on the Synodical resolution, "recommended that the two tendencies of the Church be equally represented in the board of the Peace Commission, and that nothing in the preparatory work should be done that would stand in the way of a cordial union of all parts of the Church upon the basis of a real peace, and as such be approved by this Synod; and the conclusion reached by the Peace Commission should be unanimous. Such a unanimous conclusion would be a guarantee that its work would be acceptable to the Church as a whole."

SYNOD OF THE NORTH WEST.

We learn from a private source which seems to be authentic, that the "Synod of the North-West has elected the following persons as members of the Peace Commission. *Ministers*, Rev. Drs. H. J. Reuteneck, and P. Greding, and *Elders* Reineking and Sheely.

REFORMED QUARTERLY REVIEW.

The following is the table of contents of the October number of this Periodical: I. The Self-Interpretation of Scripture, by the Editor; II. The Emancipation of Woman, by Rev. W. A. Hale; III. The Church of Christ with Reference to Special Periods in Her Development, by Rev. J. W. Santee, D. D., Cavetown, Md.; IV. College Commencements, by Rev. D. Y. Heisler, A. M.; V. Oratory in Preaching, by Rev. Phaon S. Kohler; VI. The Plenary Inspiration of the Bible, by Rev. A. H. Kremer, D. D.; VII. Spiritual Dynamics, Rev. Allen Traver, Rochester, N. Y.; VIII. The Reformed Church and Political Liberty, by Prof. H. W. Super, D. D.; IX. Etymology and Primitive Signification of the Word Religio, Translated by Thomas M. Balliett.

We do not remember a Number of the Review that gives a greater variety than the one before us. This is true, not only as far as the subjects treated are concerned, but also as indicated by the different philosophies and conceptions of history that underlie the articles. This is well enough; it falls in with the idea of allowing various modes of thought come to expression, in the hope of arriving at a better understanding.

We cannot enter into the merits of the

different articles, but would take occasion to say, that now at least the circulation of the *Review* should be largely extended. The subscription list has not been increased to the extent that might be expected, in view of the fact that all tendencies now have a voice in its pages. Some of the contributions to the October Number will greatly interest our theologians in view of the fact that they discuss subjects in which Catholic Christianity is vastly concerned, and whatever differences there may be on points presented, the suggestions offered are well worthy of thoughtful consideration. We do not see anything better, in the heavier periodical literature, that has a more ready hearing before the Christian public. Other articles are very practical in their nature and will attract the attention of laymen, who wish to be informed in regard to matters that affect our common life and our educational institutions. Let the *Review* be circulated.

ABSTRACT OF PROCEEDINGS OF IOWA CLASSIS.

Iowa Classis met in annual sessions at Columbus Junction, Iowa, Sept. 24th, 1879. The opening sermon was preached by Rev. D. P. Lefever, by request of the pastor, Rev. C. Cort, who was the retiring President.

Ministers Present.

F. C. Bauman, D. S. Fouse, C. Cort, J. H. Buser, J. A. Smith, Jacob Kuhn, D. P. Lefever, Geo. Weber, Henry Keller, S. C. Long, and T. S. Land. Elders were present from all the charges excepting two.

Officers.

Rev. D. P. Lefever was elected President, Rev. D. S. Fouse is Stated Clerk and Treasurer, and Rev. S. C. Long was elected Corresponding Secretary.

Chairmen of Committees.

On Religious Exercises, C. Cort; *Minutes of Classis*, Geo. Weber; *Minutes of Gen. Synod*, Henry Keller; *Overtures*, S. C. Long; *Finance*, T. S. Land; *Missions*, F. C. Bauman; *State of Religion*, J. A. Smith.

Received.

Rev. T. S. Land presented his dismissal from the Lebanon Classis to the Iowa Classis. On motion, he was received and enrolled as a member of Classis.

Parochial Reports.

Parochial Reports were read by all the pastors present. These were of a very hopeful character—more so, indeed, than for years past. The constitutional questions were asked the elders, and from these officers we learned that the pastors were faithfully attending to their duties.

Minutes of Classis.

Under this heading, only one item is of general interest. Last year Synod requested the Classis to devise the best means to unite the catechetical and Sunday School activities. This item was referred to a Special Committee, to report at this annual meeting. The report of the Committee is as follows: The Committee appointed at the last annual meeting of Classis to report the most feasible plan of uniting the catechetical and Sunday School activities of the Church, would respectfully report that, having considered the subject in its various phases, we find it very difficult to report any definite plan. We have our doubts whether, indeed, the two activities can be, or should be, fully united. We believe that there can be nothing better than the system of the fathers—in having the catechetical class meet in the church, and have a service exclusively its own. That system brought home the truth to the catechumen in a way that cannot be done in the Sabbath School room, where a service somewhat different is going on at the same time. But where the two are united, then the better way is to make use of the various simplified catechisms of the Church. Let the teachers take these and have the children commit them thoroughly. From these classes let the pupil go up into the class, which the pastor himself should teach. To prepare finally the baptized children of the Church for confirmation should be the work of the pastor. But the simplified catechisms, when no additional remarks or lectures are necessary, can be very successfully taught by the earnest, pious teacher. By thus commencing with the simplified catechism in the infant classes, and gradually going up to the pastor's class preparing for confirmation, the catechism will be thoroughly studied, and the doctrines of the Church completely mastered. With this study of the catechism, the intermediate classes can also take up the *Lesson Leaves*, and thus the Catechetical and Sunday School activities may be united, and together do a great and good work.

Minutes of General Synod.

The Committee on Minutes of General Synod reported a number of items for the consideration of Classis, all of which were adopted excepting the first one. The first item refers to the amendment of Article 30 of the Constitution, for approval or rejection. The proposed amendment reads as follows: Should any of our lower judicatories pass an action of censure or reprobation upon an individual or any party in the Church, in their absence, the clerk of said judicatory shall give those concerned immediate notice of such action, and should they feel aggrieved by it, they shall have ten days' time from receiving notice for entering complaint to the officers of said judicatory and ten days' further time for lodging their reasons therefor. On this proposed amendment the following action was taken:

Resolved, That Classis disapproves of this amendment, because the organic law of the Church requires that no person can be condemned or censured by any judicatory without trial or hearing.

Missions.

The Committee on Missions made their report, wherein it is stated that five mission fields had been under the care of the Board during the past year. One had become self-sustaining. The missions are all doing well. The sum of \$551 had been received and paid out for this cause during the year. The Com-

mittee recommended the adoption of the following resolutions:

Resolved, That this Classis commands anew the cause of missions to the liberality of our people.

Resolved, That we encourage the formation of missionary societies in all our congregations, as recommended by General Synod.

Revs. J. A. Smith, D. S. Fouse, and Elder Samuel Wildasin were elected the Missionary Board of Classis for the ensuing year. The Corresponding Secretary was directed to confer with the proper authorities of the Pittsburgh Synod, and also the Potomac Synod, and remind them of the fact, that the pledges they made to Iowa Classis for mission aid had not been fulfilled, and, on account of the great need of our missionaries, pray them to send us those funds.

Miscellaneous Matters.

Resolved, That a committee of three be appointed to confer with the Northern Illinois Classis, and other neighboring Classes, in regard to the formation of a new District Synod, the publication of a missionary paper, and all matters tending to promote the unity, cooperation and prosperity of the Reformed Church in the West.

Resolved, further, That this committee be directed to report any important action to this Classis, on this general topic, which might require the action of this Classis.

WHEREAS, There seems to be considerable confusion and uncertainty in the minds of some of our people in regard to the rights and privileges of women to speak and pray in the churches; therefore,

Resolved, That this Classis earnestly calls the attention of our pastors, elders, deacons and people to the deliverance of the Ohio Synod on this general subject in 1842, and urge all our members, in the language of Synod, "to guard against all fanaticism and every species of error, conflicting with the doctrines of our Church, and to take special care, that the word of God is preached in its purity, the youth catechized according to the Heidelberg Catechism, and the doctrines of the Reformed Church adhered to. By this means the understanding will be enlarged, the head cultivated, and the Church made to shine as the brightness of the stars. Special regard should be had to Acts ii. 42, so that after the manner of the primitive Church and of our forefathers, true life may not only be preserved, but awakened, where it may be wanting, and the churches have become cold and lukewarm."

Also the following:

Resolved, That this Synod disapproves of protracted meetings, held in a disorderly manner, of the use of the mourners' benches, of women praying aloud in mixed assemblies or prayer-meetings, and of the practice of more than one person praying at a time.

WHEREAS, The Scriptures enjoin upon Christians the duty of keeping themselves unspotted from the world, as also to avoid the very appearance of evil; and

WHEREAS, Erroneous views and customs seem to be entertained in some localities respecting the character of promiscuous dancing, or dancing wherein both sexes take part; therefore,

Resolved, That it is the decided conviction of this Classis, that the so-called promiscuous dances are demoralizing in their tendency, and serve to cultivate a worldly and frivolous spirit, instead of dispositions of mind and heart favorable to genuine piety.

Resolved, That our pastors are directed to call attention to this matter, and affectionately urge upon their members, and especially their young members, to abstain from taking part in promiscuous dances or any amusement of a questionable character, that tends to bring reproach upon the cause of our Lord and Saviour Jesus Christ.

Statistics.

Members, 950; Unconfirmed Members, 634; Infants baptized, 72; Adults baptized, 7; Confirmations, 48; Certificate, 48; Communicants, 900; Dismissed, 26; Erasures, 10; Deaths, 14; Sunday Schools, 17; S. S. School, 738; Benevolent Contributions, \$354.73; For Congregational Purposes, \$358.95.

This meeting of Classis was a very pleasant one. The reports were generally quite favorable. At the times revive, great things are hoped for within the bounds of this Classis. When mission money becomes plentier, which we hope will be the case, when times become better, then missions should be started in some of the larger places in the State of Iowa. The Classis was very hospitably entertained by Pastor Cort and his good people. Classis meets next year at Lisbon, Iowa.

SUNDAY SCHOOL CONVENTION IN IOWA.

A Sunday School Convention was held in St. Paul's church, some six miles northwest of Columbus Junction, Iowa. From a report of the proceedings contained in the *Columbus Safeguard*, we learn, that large number of delegates were present, representing fourteen different Sunday Schools. The sessions commenced on the afternoon of Tuesday, the 23d of September, and continued until the close of the next day. An adjourned session was also held on the following Friday evening. John Uhler presided over the sessions.

On Tuesday afternoon, the subject of "Sunday School Music with special reference to the Moody and Sankey Collection," was discussed. The discussion was opened by the Rev. D. S. Fouse, who was followed by several other speakers. On Wednesday evening, "Head Preparation of the Teacher," "The Teacher's Heart Preparation," and "The Duty of the Consistory to the Sunday School," formed the subjects of discussion. The discussion on the first topic was introduced by Rev. D. P. Lefever; that on the second topic by Rev. S. C. Long, and that on the third, by Rev. J. Kuhn. They were each followed by several other speakers.

In the afternoon, "Order in the Sunday School" was discussed by Rev. H. Keller, and an essay on the "Sunday School" was read by Robert H. Todd. Questions were answered at different times, which had been placed in a box for that purpose. Reports were also received from the Superintendents and Secretaries of the different schools, as to their present condition. Infant classes were likewise examined on the Child's Catechism. Rev. T. S. Land and Elder John Uhler addressed the children of St. Paul's Sunday School.

At the Friday evening session, such subjects as, "The Duty of Parents to the Sunday School," "Educational Religion—the Religion of the Bible," and "The Duty of Alms-giving as a Part of the Sunday School," were discussed; the first by Rev. J. H. Buser; the second by Rev. F. C. Bauman, and the third by Rev. G. Weber. A collection was also taken for the benefit of the Sunday School,

and to defray the current expenses of the Convention.

Revs. D. S. Fouse, D. P. Lefever and Elder Jason Crane were appointed a committee to frame resolutions expressive of the sense of the Convention as to the several topics discussed, who submitted the following, which were adopted:

Resolved, That it is the sense of the Convention, that the Moody and Sankey collection, both in music and sentiment, is prevailingly sensational, and therefore, while it is peculiarly adapted to revival meetings, it is not adapted to Sunday School worship in general, much less to Sunday School worship conducted in the Reformed Church.

Resolved, That it is the sense of this Convention, that good order is as essential to Sunday School work as to the work of the Church outside of the Sunday School, in which Church all things are to be done "decently and in order."

Resolved, That inasmuch as all children ought to be baptized, and all baptized children are members of the Church, it is the duty of the consistory to attend to the spiritual and temporal wants of the Sunday School, and thus fulfil the command of Christ, "Feed the lambs."

Resolved, That the work of the Sunday School teacher is of such a high and holy character, that it requires the best possible preparation, both of head and heart.

Resolved, That it is the duty of the parents to take a deep and earnest interest in the Sunday Schools of the congregation. They should contribute to the support of the school; should attend its sessions, and take part in the work of the school.

Resolved, That a well-conducted and well-regulated Sunday School—wherein the children of the community are gathered—has a tendency to raise the morals of that community, and is, therefore, the "conservator of law and order" in the same. This is true also when it includes the whole country.

Resolved, That the religion found in the Bible is that which is to be taught the child in the family, in the Sabbath School, in the catechism, and in the church. This religion is that founded upon the one true and living God, who is revealed in Jesus Christ, His Son, our Lord.

Resolved, That the children of the Sunday School should be sought to give of their means to the Lord. This should be one of the truths taught in the Sunday School.

be made for the entertainment of those only, who have given due notice of their coming.

You will please report at the Reformed church, where a committee will be in session Oct. 22d, on the arrival of the different trains, to show such as have duly reported their coming, to the places assigned for their entertainment.

E. R. ESCHBACH.

ALMANACS FOR 1880.

Both editions of the English Almanac, for the East and the West, have been issued. The former can be obtained from the "Christian World" office at Dayton, Ohio, and the latter from the Reformed Church Publication Board, 907 Arch street, Philadelphia. Orders will be promptly attended to. They will be sold at the following reduced rates:

12 copies,	\$0.60
50 "	2.35
100 "	4.50

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on receipt of seven cents in postage stamps.

GERMAN ALMANAC.

We have procured a supply of the German Almanac published at Cleveland, Ohio, which will be sold at the same rates at which they can be procured from the publishers, namely: A single copy sent by mail on receipt of 12 cents in postage stamps; 1 dozen, 90 cents, to which 17 cents must be added for postage when sent by mail. When fifty or more copies are ordered, and they are sent by express, 7 cents per copy will be charged.

Married.

On Oct. 2nd, 1879, at the residence of the bride's parents, by Rev. S. Schweitzer, Dr. A. H. Kissinger of Boromansville, to Missonary A. Weiler, of Terre Hill, both of Lancaster Co., Pa.

On Oct. 3rd, 1879, by Rev. George A. Whitmore, at his residence, near Dayton, Pa., Mr. Frank Okenour, of Hagerstown, Md., to Miss Sarah J. Bittinger, of Belknap, Pa.

Obituaries.

DIED.—In Woodstock, Va., on the 15th of September, Mr. Peter Hoshour, in the 87th year of his age. Thus has another link which connected us with the last century been severed and broken. Father Hoshour attained to an age which very few reach or can expect to reach. He was a soldier of the War of 1812, and regularly drew his pension to the time of his death. He was respected by all who knew him. He was known as, and familiarly called "Uncle Peter," by all, young and old.

What is best of all, and redounds to his honor was, that he was a Christian. At a communion season held last May, he applied for church membership, and was admitted to full communion with the Church by the rite of confirmation. He died calmly and peacefully trusting in the merits of the Redeemer.

G.

DIED.—Lewis K. Schwaecker, of Pulmonary Consumption, on September 27th, 1879, in the 28th year of his age. The deceased was a Deacon in the First Reformed Church, Elizabethtown, Pa. The members responded to the call in large numbers, and the spirit manifested indicates success. Some new features were introduced,

YOUTH'S DEPARTMENT.

EXAMPLE.

We scatter seeds with careless hand,
And dream we ne'er shall see them more,
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say,
Into still air they seem to fleet;
We count them ever past;
But they shall last—

In the dread judgment they
And we shall meet.

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep, then, the one true way
In work and play,
Lest in that world their cry
Of woe thou hear.

—John Keble.

THE FAITHFUL MARTHA.

In a little village of Eastern Prussia lived a man named Blume, with his wife and his three children. A severe typhus fever had prevailed in the place, and the man was attacked with it, and was near death.

They had brought up their children in the fear of God, and loved them tenderly; yet they knew that they could give them nothing more than such love, besides bread and clothing. They taught them that they must not murmur when they were pinched with poverty, but must be thankful that it was no worse. They taught them obedience and discretion, and unity and love, all together. As the father became sick, Frau Blume was often overburdened with work, and the little Martha did all that lay in her power, and behaved like a little housewife. She looked after the cow, milked her, made the butter, cooked the soup, tended her father and never sat still. The other two children kept as quiet as possible, and were glad to do any work that was laid upon them.

To the sick man the behaviour of his children was often a real joy at heart; but his sickness continued a very long time. For many months he could not work, and at last he had to sell the cow, so that his family need not suffer hunger. "It is better," he used to say, "for us to live on water-gruel, than to get into debt."

Martha prayed and begged to be allowed to go out to service, so as to take a burden off her parents and to earn something for them. At last they consented; for necessity lay upon them; although it made their hearts very heavy; for Martha was still so young, and far from strong enough to work out at service. She looked very small and pale, and was only poorly clad, so that the other girls who were seeking service always got a place in preference to her.

Martha had tried her fortune with several rich peasants, but everywhere she was refused. It was a trial to the poor child to have to go home as on the evening before, and say that nobody wanted. But there was the Sandbauer, as she called him, because his house stood on a sandy place. She could still ask there; she had heard that the wife had just dismissed her maid.

It was a dark, cold evening, and she was very tired, but she mustered up courage and knocked at the door.

The Sandbauer himself opened. "Who is begging so late in the evening?" he demanded of her; for he thought she was a beggar child.

"I heard that a maid was wanted here," said she, modestly.

The Bauer laughed, bade her come in, and said to his wife, "Here comes a strong, capable maid, such as you have desired. I wonder what will come next."

"Come here," said the peasant's wife; and Martha stood in the door.

"How old art thou?"

"Nearly eleven years."

"Art thou strong?"

"I hope so."

"Canst thou not answer yes or no?" asked the wife.

"Father thought I was not, but I feel that I am; so I do not rightly know."

"Very well. Is that thy best clothing?"

"Yes."

"Is that thy warmest dress?"

"That is my mother's dress; mine is not good for much."

"And what service canst thou do?" asked the peasant; and looked at her from head to foot.

"That I do not know, sir," said Martha; for she did not well understand what he meant.

"Canst thou milk? Canst thou wash? Canst thou scour? Canst thou feed the pigs? Canst thou make butter?" asked the wife; and to all Martha answered yes.

"Yes, but how?" asked the peasant. The poor Martha blushed up to her ears, and said, "Well, just as well as I can, sir."

"She is too small, and not strong enough," said the man.

"I don't know about that?" answered the peasant's wife, whom the child pleased. "Thou lookest very pale, child; hast thou been sick?" she asked.

"No," answered Martha. "For I would in no case take you into my house if you had had the typhus fever."

Martha cast down her eyes to the ground, but said nothing.

"Thou hast not had the typhus?" asked the peasant's wife.

"No, I have not been sick."

Then the man and his wife talked together, and at last the latter said, "We will try it with thee; but thy father can give thee some better clothes?"

"Ah no! he is very poor," said Martha.

"But the tradesman will trust him until thou canst earn the money to pay for them?"

"We never run in debt," said Martha.

"Good, good! that I must approve," replied the Sandbauer. "Thou canst give her a dress, to be sure," he said, turning to his wife.

"If she is a good child, I will do it immediately," promised the peasant's wife. "Thou canst begin thy service tomorrow morning; for I need help immediately."

Martha looked up at her, her eyes full of tears, and said, "Frau Bäuerin, my father has had the typhus."

The peasant couple looked at each other.

"Thou understandest that I cannot take thee when the sickness has been in your house," said the wife.

"Yes, indeed," and the tears dropped on her hand; "that was the reason I told you."

"Now," the peasant's wife went on, "I will consider the matter; and in the morning thou canst come early. If we send thee back, we will send something back with thee; but perhaps we will keep thee."

Martha went home and told her parents everything, and that very evening the Sandbauer made inquiries about the Blumes, and when on the next morning Martha stood at her door, he let her in with a pleasant smile.

"I hear that thy father has had the typhus some time ago," said he; "and we wished to know about thee. Shall I tell thee why? Because thou hast been taught to be truthful and upright and industrious; and that is worth more in our eyes than the fine clothes and the strength of all the maids whom we have sent away hitherto."

So then Martha was hired, and the Sandbauer and his wife proved a good master and mistress; and Martha's good behaviour obtained places for both her sisters, as soon as they were old enough. And for what did all three children save their money which they so earned? They wanted to buy their parents a cow; and they did it, too.

They prospered more and more, and often said to each other, "We thank our parents for all; what they taught us is better than silver or gold. Rich people can become poor, and great people can become abased; but he who is rightly instructed never loses his treasure; and our parents have taught us to live according to the instruction of God's word, and have lived that way before us." —*S. S. Times.*

THE BOOMERANG.

This curious weapon, peculiar to the native Australian, has often proved a puzzler to men of science. It is a piece of carved wood, nearly in the form of a crescent, from 30 to 40 inches long, pointed at both ends, and the corner quite sharp. The mode of using it is quite as singular as the weapon. Ask a black to throw it so as to fall at his feet, and away it goes full 40 yards before him, skimming along the surface at 3 or 4 feet from the ground, when it will suddenly rise in the air 40 or 60 feet, describing a curve, and finally drop at the feet of the thrower. During its course it revolves with great rapidity, as on a pivot, with a whizzing noise. It is wonderful so barbarous a people should have invented so singular a weapon, which sets laws of progression at defiance. It is very dangerous for a European to try to project it at any object, as it may return and strike himself. In a native's hand it is a formidable weapon, striking without the projector being seen; like the Irishman's gun, shooting round a corner equally as well as straightforward.

WITCHES' NIGHT.

From the earliest times men have been trying to look ahead. The ancient Egyptians had oracles where their gods were supposed to answer the questions of men by dreams and other ways; the ancient Greeks also had famous oracles, which people came from far-off lands to consult; the Romans killed certain fowls or animals, and guessed at the future by the looks of their internal organs; the Hebrews and the Babylonians had their own peculiar ways of finding out what was to happen. The world has not yet outgrown the longing to look ahead. The Hindu to-day sets a lamp afloat on his sacred river, and judges of the future by the length of time it burns; the Chinaman consults his "wise men," who pretend to understand signs; the ignorant African takes notice of the cries of birds and animals; the English—not long ago—tried to learn by help of what they call "witches;" and Spiritualists even now, believe the predictions of a "medium."

No serious attempt to look into the future has been made for a long time by intelligent people, and the old customs have become a frolicsome trying of "charms," especially on one night of the year. It is curious enough that the night selected is the eve of the festival of All Saints, which was established in the seventh century by a pope of Rome, in honor of all the saints who had no particular day assigned to them. The Romans brought this festival to England; there it became All Hallows, and the evening before it, Hallow-eve or Halloween, and that was the night sacred to charms and games. In the seventeenth century, England gave up the night to feasting and frolicking. Nuts and apples were plenty from one end of the island to the other, and "Nut-crack Night" was the name given to it.

In England, the revels were for fun, such as diving for apples floating in a tub of water, and, of course, getting very wet; or trying to snatch in the teeth an apple on one end of a stick, which had a lighted candle at the other end, and, being hung by a string, could be spun around very fast, so that the players often seized the candle instead of the fruit; or a playful fortune-telling by naming nuts, roasting them before the fire, and watching their conduct when heated,—whether they burned steadily, or bounced away, or burst with a noise, each movement of the charmed nut became of great importance.

One nut test was tried by grinding and mixing together a walnut, hazel-nut, and nutmeg, making into pills, with butter and sugar, and swallowing them on going to bed. Wonderful dreams would follow (which was not surprising).

In superstitious Scotland, the night was given entirely to serious and sometimes frightful attempts to peer into the future by means of charms. One way of trying fortune was to throw a ball of yarn out of a window, and wind it into a ball again from the other end. Near the

last something would hold it fast, when the winder must ask: "Who holds?" The answer would name one who was to have importance in the questioner's future.

Another Scotch custom was "pulling kale-stalks." A young person went blind-folded into the garden, pulled up the first kale or cabbage stalk he touched, and carried it into the house. The whole future was read from that stalk: the size indicated the stature of the future partner in life; the quantity of earth at the roots showed the extent of his or her fortune; the taste of the pith told what the temper would be; and when the stalk was placed over the door, the first name of the person entering was the fatal name.

The island of Lewes, on the coast of Scotland, had some curious customs. Young women made a "dumb cake," and baked it before the fire with certain ceremonies and in perfect silence, expecting to see wonders; and the people also sacrificed to a sea-god called Shong, throwing a cup of ale into the sea, and calling on him to give them plenty of sea-weed to enrich their grounds.

In another Scotch trial, a girl would go into a barn, holding a winnowing sieve, and stand alone, with both doors open, to see her fate.

The fashion of trying charms is now nearly outgrown among English-speaking people. It survives in America as a pleasant frolic for a social gathering. In our own day, young people "sow hemp-seed," "eat apples before the glass," "go down the cellar stairs backward," holding a candle and a mirror. They also "pop chestnuts," "launch walnut shells" holding tapers, and try the "three-saucer" test of the future.

In some of our cities, the boys on Halloween collect old tea-kettles, boots, large stones, etc., and deposit them in clean vestibules, ringing the door-bell and running away.

Thus the 31st of October—set apart by a pope as a religious festival—became, in superstitious times, "The Witches' Night;" crossed the ocean as a season for frolics, and ends with a street-boy's joke.—*Olive Thorne in St. Nicholas for October.*

CHOOSING OCCUPATIONS.

Four little girls sat down to talk one day beside the brook, Miss Lucy said when she grew up she meant to write a book. And then the others had to laugh, till tears were in their eyes, To think of Lucy's writing books, and see her look so wise.

Miss Susie said she always thought she'd like to teach a school,

And make the horrid, ugly boys obey her strictest rule.

Miss Jennie said she'd keep a store where all the rest must buy,

And they agreed to patronize, if "prices weren't too high."

Miss Alice said she'd marry rich, and have a diamond ring,

And give a party every night, and "never do a thing!"

But Nellie, youngest of them all, shook out each tumbled curl,

And said she'd always stay at home, and be her mother's girl!

MY SPARE MOMENTS.

A poor country lad came one morning to the door of the head master of a celebrated school, and asked to see him. The servant eyed his mean clothes, and thinking he looked more like a beggar than anything else, told him to go round to the kitchen. The boy did as he was desired, and soon appeared at the back door.

"I should like to see Mr. ——," said he.

"You want a breakfast, most likely," said the servant; "and I can give you that without troubling him."

"Thank you," said the boy; "I've no objection to a bit of bread, but I should like to see Mr. ——, if he can see me."

"Some old clothes, maybe you want," remarked the servant again eyeing the boy's patched clothes. "I think he has none to spare;" and without at all minding the boy's request, she went about her work.

"Can I see Mr. ——?" again asked the boy, after eating his bread and butter.

"Well, he's in the library; if he must be interrupted, he must, but he does like to be alone sometimes," said the girl, in a peevish tone. Opening the library door, she said, "Here's somebody, sir, who is very anxious to see you, and so I let him in."

I do not know how the boy introduced himself, or how he opened his business, but I know that after talking awhile, the Principal put aside the paper he was studying and took up a Latin book and began to examine the new comer. The examination lasted some time. Every question which the Principal asked, the boy answered as readily could be. "Well!" exclaimed the Principal, "you certainly do well!" looking at the boy from head to foot, over his spectacles. "Why, my boy, where did you pick up so much?" "In my spare moments," answered the boy.

Here he was, poor, and hard-working, with but few opportunities for schooling, and yet almost fitted for college, by simply improving his *spare moments!* Truly, are not spare moments the "gold dust of time?" How precious they should be! And yet, how apt we are to waste them?

What account can you give of your spare moments? What can you show for them? Look and see. This boy could tell you how much can be laid up by wisely improving them; and there are many, *many* other boys, I am afraid, in the jail, in the house of correction, in the forecastle of a whale ship, in the gambling-house or the tavern, who, if you could ask them when they began their sinful courses, might answer, "In my *spare moments*." "In my *spare moments* I gambled for marbles." "In my *spare moments* I began to smoke and drink." "It was in my *spare moments* that I first began to steal chestnuts from the old woman's stand." "It was in my *spare moments* that I got acquainted with wicked associates." Take care of your *spare moments!*—*The Children's Record.*

ANTS.

A menagerie of ants is kept by Sir John Lubbock, of England. About forty kinds are in separate nests under glass and surrounded by water, to prevent their running over the house. Among these ants a kind of blind beetle lives, which is taken as much care of as if it were their own young. All ants are not great workers. The large red ones found in Central Europe, the females, are lazy fighters, and go out against other kinds of ants and bring them home as slaves. They never build houses, or take care of the baby ants, nor prepare their own food. They have become so helpless by being aristocrats for so long, that if deprived of their slaves they soon die.

Pleasantries.

It was a certain Mrs. A. J., of Louisiana, who wrote in a Congressman's album, "Let me tell the lies of a nation and I care not who makes its laws."

Martin F. Tupper asks, "Where are the pure, the noble, and the meek?" Don't know where they are in England; but in this country they are running for office.

"Cham" had extraordinarily long legs, and liked to tell how, when a tailor was measuring him for trousers, which it was agreed should cost \$9, he stopped in his measurements a little below the knee and said, "I can't make them further than that for \$9, sir."

A Louisiana man made a vow that if his lottery ticket drew \$5,000 he would take \$2,000 and build a church. The ticket drew \$8,500, and after a long struggle with his conscience, the man presented an orphan asylum with ten pounds of brown sugar, and let his vow go at that.—*Detroit Free Press.*

There was great excitement in front of a fruit commission house on South Water street. A party of dealers overhauling and investigating a large lot of peaches which had just arrived in the market, discovered one basket with the fruit just as good at the bottom as at the top. The error was soon rectified and quiet restored.—*Chicago Journal.*

General News.

HOME.

The sales of public lands belonging to the United States during the last fiscal year amounted to 8,650,000 acres.

The Supreme Court has decided that Allegheny county must pay the costs of the Pittsburg riots.

John Wise, the celebrated aeronaut, made an ascension from St. Louis last week, and has not been heard of since. It is supposed that he was lost in Lake Michigan.

The attack upon the U. S. troops by the Utes at Milk River, Colorado, during which Major Thorneburgh and fifteen others were killed, seems to be but the beginning of an uprising which will not be quelled without much more bloodshed.

There was a dreadful disaster on the Michigan Central Railroad on the 10th inst. The Pacific express going westward ran into a switching engine. Fifteen persons were killed and a number wounded. Among others, a little boy named William Rice, of Phila., is reported as seriously hurt, and it is added, "his father, mother and sister were killed."

The bell which now hangs in the belfry of the Presbyterian church of Woodbury, N. J., was originally a convent bell, brought over from St. Domingo, during the insurrection in 1791, to this city, and thence to Woodbury. It supposed to be 700 years old. The bell owned and regularly used by the Second Presbyterian church in Bridgeton, N. J., originally belonged to a Spanish convent. The Spanish inscription on it is as distinct as when the bell was cast.

The sixth Protestant Episcopal Church Congress will be held at Albany, N. Y., on the 21st, 22d, 23d, and 24th of October. Seven topics are announced. The first is "Positive Christian Education," by Bishop Huntington; second, "Non-attendance at Church: its Causes and Remedies" G. P. Keesee; third, "The Relation of Social Science to Christian Ethics," J. C. Stille, LL. D.; fourth, "Community in its Relation to Republican Institutions," the Rev. J. H. Ryland, D. D.; fifth, "The Authority of Dogma," Bishop McLaren; sixth, "Memorial Art," the Rev. H. N. Powers, D. D.; seventh, "The Personal Work of the Holy Spirit," the Rev. Arthur A. Hall.

ANNUAL MEETING OF THE PHILADELPHIA TRACT AND MISSION SOCIETY. The annual meeting of the Philadelphia Tract and Mission Society was held Sept. 30, at the rooms No. 1224 Chestnut street. Mr. Theodore Barrett occupied the chair. Dr. Charles E. Cadwalader acted as secretary.

The reports read gave the following statistics: Tracts distributed during the past year, 446,959; meetings held, 592; Bibles distributed, 79; visits by missionaries, 7650; visits by tract visitors, 20,590; children gathered into Sunday-schools, 509; persons persuaded to attend church, 587; sick and distressed relieved, 477; interested in religion, 597; signed the temperance pledge, 453.

The treasurer reported that the receipts for the year were \$2567.96; disbursements, \$2541.58. An election took place for officers to serve the ensuing year with the following result:

President—Theodore Barrett.

Secretary—C. E. Cadwalader.

Treasurer—Henry B. Riehle, M. D.

General Superintendent—Joseph F. Jagers.

Also a number of vice-presidents and a board of twenty-five directors.

The Society will distribute during the month of October 60,000 English and 10,000 German tracts entitled "But When?" Illustrated.

FOREIGN.

The war in South Africa is said to be virtually ended by the surrender of Cetewayo the Zulu King.

The latest news from Afghanistan says, the enemy confronting General Roberts have fled abandoning their guns, and that the British forces expected to enter Cabul on the 11th or 12th inst.

The Lutheran element of the Prussian State Church, as represented by a conference held recently in Berlin, protests strongly against the present system of public schools, and demands, as do the Ultramontane, separate denominational schools. It declares that the present system is opposed to the rights of the family and the Church, to the wants of the people and to the Prussian Constitution. Religion and education must not be divorced.

The Government of Portugal has taken up the subject of Christian missions in Africa. A college is to be established at Chellahs, near Lisbon, for the education and training of missionaries, who are to be taken from the secular clergy. The missions are to be established in the Portuguese colonies in Africa among the aborigines. Scientific expeditions are also to accompany the missionaries, with the object of improving the condition of the people.

The Bishop of Gibraltar has written a pastoral letter in which he urges that the fine old church at Nikosia, Cyprus, now in the hands of a Turk and used by him partly as a granary and partly as a stable, be converted into an English house of worship. The church bears the name of St. Nicholas, the patron of sailors, and it is a curious fact that as early as the beginning of the fourteenth century there was at Nikosia a church called St. Nicholas of the English. Whether or no the present church is the same building remains in doubt, but the good bishop remarks that in any case Englishmen would have it in a bond connecting them with a romantic past. When Acre, the last fortress in Palestine surrendered to the Turks, was compelled to yield, in 1291, and the forces of the Cross had withdrawn from the Holy Land, some of them found a home in Cyprus, and among them the order of St. Thomas of Acre, small semi-religious knightly Order of Englishmen. This Order had been founded by the sister and the brother in law of Becket, and possessed a hospital, built on the site of the house, in London, where Becket was born. At the siege of Acre, the Order is represented as leading 5,000 soldiers whom the English King, Edward I., had sent to Palestine. Such members of it as survived the siege settled at Nikosia, where they possessed a church called "St. Nicholas of the English." Various religious ceremonies are recorded in ancient documents as having been held in this church.

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Farm and Garden.

AMERICAN AND ENGLISH FARMING.—The last number of the London *Economist* gives an interesting and, as it would seem, very careful comparison between farming in England and farming in America. In England, one acre yields on an average thirty bushels of wheat, while in America it yields on an average only thirteen. The American farmer must, consequently, cultivate two and a half acres in order to produce the same quantity of wheat as the English farmer raises on one acre. How is it, then, the paper asks, that the American farmer can, nevertheless, not only compete with the English farmer, but even beat him in his own market? The answer which first presents itself to this question is the enormous difference of rent in England and America, but this difference is, as the paper shows, nearly, if not altogether, obliterated by the cost of transportation from the Western fields to the English market.

The real advantage which the American farmer has over the English lies in the cheapness of the cultivation. While the American soil needs little, if any manure at all in order to yield an average harvest year after year, the English farmer must apply a heavy quantity of costly, artificial manure to the soil every year, if he simply expects to have an average yield, and a similar cheapness reappears nearly at every point of the cultivation, excepting perhaps, only that of labor. In the settlements along Red River in Northern Minnesota a plow may be run through the soft, alluvial soil for more than fifty miles in a straight line without encountering a stone, a tree, or a hill, a feature to which England does not offer the faintest approach.

CHICKEN DISEASE DISCUSSED BY THE LANCASTER POULTRYMAN.—"Are some varieties of fowls more subject to disease than others, and, if so, why?" was the question at the August meeting of this club. Mr. Kafrth said heavy breeds are more liable to disease. F. Evans thought that breeding "in and in" for too long a time a cause. S. P. Eby said when mongrel fowls were given the run of the farm and roosted outdoors they never suffered from cholera. It is only since the introduction of the Asiatic breeds that disease has become prevalent. Mr. Geyer has raised several breeds and they all suffered from cholera, until he kept Leghorns. Mr. Witmer bred light Brahmans. They did well until crossed with Black Spanish, then they nearly all died. He returned to the breeding of Light Brahmans and the disease disappeared. President Tobias found that as soon as fowls began to deteriorate they became liable to disease. Mr. Evans feeds a handful of salt every morning and has no gapes. Mr. Reed instanced a new disease. The fowls refuse to eat, but drink with avidity; their discharges are black and watery; if they are held up by the legs with their heads downward, a very offensive discharge runs from their mouths; they mope about and soon die. President Tobias thought that hot weather produced thirst and excessive drinking incurred disease. Water should be furnished but three times a day, or better still, give them milk. Mr. Evans feed whole corn until the weather gets warm, when he changes the feed to wheat and oats, and paints the inside of the water trough with tar, so that the water may be slightly impregnated with it.

Acknowledgments.

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